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MENSA MYSTICA:

OR, A

DISCOURSE

Concerning the

SACRAMENT

OF THE

Lord's Supper.

In which the Ends of its Inſtitution are ſo manifeſted; our Addreſſes to it ſo directed; our Behaviour there and afterward, ſo compoſed; that we may not loſe the Benefits which are to be received by it. With ſeveral Prayers and Thankſgivings inſerted, to make it of more general uſe.

Hereunto is added,

AQUA GENITALIS: A Diſcourſe concerning *BAPTISM*, in which is inſerted a Brief Diſcourſe to perſuade to a Confirmation of the *Baptiſmal Vow*.

By SIMON PATRICK, D. D.
Late Lord Biſhop of *Ely*.

The Seventh Edition Corrected.

1 Cor. 11. 24. *Do this in remembrance of me.*

LONDON, Printed for *J. Walthoe* and *B. Tooke* in *Fleet-ſtreet*, *J. Nicholſon* in *Little-Britain*, *D. Midwinter* and *B. Cowſe* in St. *Paul's Church-yard*. M. DCC. XVII.

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To the Honourable

Sir *Walter St. John* Bart.

AND THE

Lady *St. John*, his Wife.

THESE Meditations being conceived and born in your Houſe, I take it to be a piece of Juſtice that they ſhould lay themſelves at your Feet, and come abroad into the World under your Name. (And long before this, had they come to tender their Service to you, had the Preſs been favourable to them, and not let them ſtick longer there than they did in my Mind, before they could be brought forth into the World.) Love hath as great a power to make Servants as any thing elſe, and no Bond-man is faſter chained, than he that is tied by the bands of his own Affection. A Captive of that quality I muſt needs profeſs my ſelf, having ſuch a feeling of the Obligations you have laid upon me, that I am not free to love, or not to love you; but am held under ſuch a ſweet Tyranny, that I cannot ſo much as deſire to recover my former Liberty. Theſe Thoughts therefore being the Births of one ſo bound to ſerve you, both by your Favours and his own Affections; according to the

Law of the * Hebrews *you may challenge a right* in them, *seeing I am yours as much as my own. I know that I am writing* to *you, and not* of *you; and that you do not expect my* Commendation, *but my Counsel; for if you did, you would not deserve* Commendation. *There is so much flattery many times in these Addresses, that Men will not believe us when we say true, and so we displease while we study to please. The World likewise is so envious, that they never think more of our faults, than when we are praised. But yet to tell you of your kindness to me, though you do not expect it, methinks I might be allowed, were it not that then I should commend my self for a grateful Person, after I have declined to commend you. But seeing that is no such great Vertue that a Man should be tempted to be proud of it, I shall say thus much: That of all the Causes that are usually assigned of these Dedications, I can find the impulse of none so strong, as that of Love and Gratitude. Which bids me bind my Executors by these Presents (if these Papers can live longer than I) to acknowledge your Love, and ever be mindful of it to you and yours. And although I may justly suspect that they have not strength enough to live to any great Age; yet if they can increase your Piety but in the least degree, that is a Thing that never dies, and will be an immortal Witness of my Endeavours to serve you. To the study of that it is, that I do most affectionately exhort you. Do well, and you shall hear*

* Exod. 12. 4.

well,

well, though mine and all other Pens lie aſleep. Piety is the trueſt and moſt antient Nobility, as Wickedneſs is the greateſt and baſeſt Degeneracy. There is no ſuch way to exalt your Family, as to make a ſtrict Alliance with God, and to draw him into your Kindred. Nothing can ſo enrich your Blood, as to contract an Affinity with the Blood of Jeſus. But if earthly Honour be of any Value (as it may conduce to the better ſerving of God) you have the favour granted unto you to be Noble both in your Soul and Body, to be allied both to the Blood of God, and of great Men. The Saint *in your Name, may put you in mind to be Saints in your ſelves. The two* Mullets *or* Stars *in your Coat of Arms, bid you ſhine like* two Lights *in the World. The occaſion of your bearing them (which, if I miſtake not, was becauſe your Progenitors warred in the* Holy Land) *may put you in remembrance to ſtrive and fight to be made free of the Heavenly* Jeruſalem, *that City of God that is above. As theſe Stars were borne in their Enſigns in that Expedition, in oppoſition to the* Turkiſh *Creſcent; ſo let them put you in mind to keep the World ſtill under your feet, and to ſcorn theſe mutable and Moon-like Things, as much as you do* Mahomet *and the* Turk. * *There is a Spring in that Country where your Name firſt took Root in Britiſh Soil, which is very low and empty of Water, when the Sea flows and ſwells the neighbouring Ri-*

* See *Camden* in *Glamorganſhire. Nympha fluit propius. Fons reſluit. Illa recedit. Iſte redit. Sic livor ineſt & pugna perennis.*

ver Ogmar; *and again ascends and fills it self when the Sea retires out of the Channel. It will be a most lovely sight both to God and Man, to see you humble and lowly in the highest Tides of a swelling Fortune; and if your Fulness should abate, and draw back into the Ocean from whence it came, to behold the elevation of your Spirit, and the greatness of your Mind rising above all the reach of these worldly Changes. Then would you most truly imitate those* Stars *in your Escutcheon, which are not seen in the Day, and shine most brightly in the Night.*

But your Name bids you above all Things to be full of Love both to each other, and towards all Men. For beside that John *in the* Hebrew *Language carries in its signification* Graciousness and Kindness; *the beloved Disciple was the first of your Name. Degenerate not, I beseech you, from so worthy a Precedent, but imbrace with as dear an Affection as two St.* Johns *would have done each other. That great Saint had this always in his Mouth,* Little Children love one another; *the same have you always in your Heart, seeing you are not only Christians, but of the same Family, and of the same Name, which carries a remembrance of that divine Person. The* Athenians *promised themselves nothing but Triumphs in the* Sicilian *War, because their General* Nicias *derived his Name from* Victory, *which in the opinion of Men had a good presage in it. And some of the * Antient Philosophers did seriously dispute, Whether there was not*

* *Plato in Cratilo.*

some

some secret Fate or Providence in it, that Men should have Names given them that did so exactly agree with their after good or bad Fortune. I hope you will not think me impertinent therefore that I have urged you so much with your Name, and that you will not let it be given for nothing: And that though Nicias *by his great overthrow did disappoint the Hopes, which his Fellow-Citizens conceived from his Name; yet you will have a care that you deceive not the expectation both of God and Man from you, which is grounded upon a better Foundation. I verily believe that you will endeavour to be* * φερώνυμοι, *(as the* Greeks *call them)* Persons of your own Name. *And as the Apostle prays for his* Thessalonians, 1 Thess. 3. 12, 13. *you will increase and abound in* Love *one towards another and towards all Men, to the end that you may establish your Hearts unblameable in* Holiness *before God even our Father, at the coming of the Lord Jesus Christ with all his* Saints. *Let me speak to you and all others once more in the words of another Apostle:* † Finally, be ye all of one Mind, having Compassion one of another; Love as Brethren, be pitiful, be courteous. *But what need I insist so long on this, who find you so full of Love towards me? It is a delightful Subject, and therefore you will pardon my vehemence in it. But tho it be delightful, yet I will refrain my self from enumerating my particular Obligations, because I*

* Ὁ Εἰρηναῖ & φερώνυμός τις ὢν τῇ πραότητι. Eusebius. *Severus imperator gravis, & vir nominis sui dicitur.* Lamprid.

† 1 Pet. 3. 8.

know

know (Sir) that you do not do your kindneſſes that they ſhould be talk'd of. And for you (Madam) who carry kindneſs in both your Names, I know alſo that you love to be concealed, and that your Love ſhould have none to ſpeak of it but it ſelf; and therefore I ſhall forbear to ſay how much (at leaſt to me) you anſwer the double remembrance you have in them. It will be more acceptable I know to you both, if I turn this Addreſs to you into a Prayer to God, that he would do all this and much more for you. And to that God of Peace from whom all Good comes, I humbly bow my Knees, that he would make you perfect in every good work, to do his will, working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt, to whom be glory for ever and ever. The more particular Petitions that concern you, I ſhall put up alone; and ever remain, what I am much engaged to be,

Your affectionate

From your Houſe at *Batterſea*, *Jan.* 27. $16\frac{5}{6}\frac{9}{0}$.

Friend and Servant,

S. Patrick.

THE

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GOD who is Simple and removed far from all Senſe, conſidering the weakneſs of Man's Soul, and how unable he is to conceive of Things Spiritual purely and nakedly in themſelves, and yet haveing a mind to be better known unto us, and to make himſelf more manifeſt than ever; was pleaſed in his infinite Goodneſs to dwell in Fleſh, and appear here in the Perſon of his Son, who was made like to Man, to ſhew what God is in our Nature. This Son of his, being to dye,

and part with his Life for great Ends and Purpoſes, which he would not have us to forget; was pleaſed to take the ſame Courſe to convey to our minds ſpiritual Notions by outward and ſenſible Signs; and to impreſs on our Hearts what he hath done and ſuffered, by a viſible repreſentation of it in bodily things, and not only by a plain deſcription of it in the Goſpel. He knew very well that a Picture and Image of a thing doth more affect us than an Hiſtorical Narration; and that the more lively and expreſs that Image is, the more lively motions it makes within us. A dead Corpſe is but the Shadow of a Man, and yet we find that our Souls are more aſſaulted, and all our Paſſions ſtirred, by the ſight of the face of a dead Friend, than by all the reports that are brought us of his death. And long after his Corpſe is mouldred in the Grave, if we ſee a Child of his that hath his exact Features, Manners and Carriage, it renews a freſh remembrance in us of that Perſon, and ſtirs up the Images that are in our Mind more powerfully, than we can do our ſelves by reflections upon them.

But though God was willing to teach us by outward and ſenſible repreſentations, yet he thought it both unſafe, and likewiſe unfit, and no ways conducing to the ſpiritual ends he intended in the Sacrament of Chriſt's Body and Blood, that we ſhould have a Picture of Chriſt, or an Image of him ſet before our Eyes. There is too much of Senſe in the Tragical and Theatri-

cal

cal Repreſentations which are made by ſome Papiſts of Chriſt's Sufferings. The outward Actions are in danger not only to take place of all ſpiritual Affections, but quite to thruſt them out. The Eyes and the Ears are ſo fully poſſeſſed, that their Objects work by their own natural Strength, and not by the Soul's conſidering and meditating Powers. Our Saviour, therefore, that he might both help the Soul, and leave it ſomething to do in making of its own Thoughts, and forming its own Apprehenſions and Reſentments, hath given us only Bread and Wine as Remembrances of him: in which we ſee ſo much as to awaken our Souls, but not ſo much as to keep them awake without themſelves. They ſhow Chriſt to our Senſes, but more to our Minds; that ſo both may be employ'd, but the Mind may do moſt by the help of the Senſes.

1. And indeed theſe are very fit things (upon other reaſons) to ſerve our Saviour's deſign, becauſe

1. Firſt of all, They are ſimilar Bodies, and not conſiſting of heterogeneous parts, *i. e.* their parts are not of different kinds, as the parts of our Fleſh are. The Fleſh of a Man is compoſed of Veins, and Arteries, and Nerves, and Blood, Muſcles, and divers Skins; but every part of Bread and Wine is like the other, and hath nothing in it different from its Neighbour. Every piece of the one, and every drop of the other, doth as much repreſent what is intended,

as any other part doth; and all the parts together make one Body of the very same sort.

2. And yet secondly, The parts of these Bodies are easily separated one from another, which makes them more fit to be communicated and divided among a great many, who all notwithstanding do receive (as it were) the very same thing.

3. And thirdly, They are constantly used at all Feasts, and never omitted, whereas other things have their Seasons, and cannot do continual service at our Tables.

4. To which you may add, fourthly, That they were brought by *Melchizedeck* unto *Abraham*, as a part (perhaps) of the blessing of that High Priest, and as a signification of that Sacrament which God would have *Abraham*'s Seed to feed upon, when the true High Priest after that great Man's Order should come.

5. And fifthly, It is not to be forgotten, that they do best answer to some things whereunto Christ is compared in the Holy Scriptures. For he is called *the Vine*, and *every branch that is in him* must bring forth *fruit*, as he doth, which may hereby be represented. And he is called *the Bread of life*; *which came down from Heaven*, as the *Manna* in the Wilderness; who is to support our Souls, as the Staff of Bread doth our Bodies.

6. Sixthly, But it is most to be remarked, that these were part of the Passover-Supper, when

when Christ (as * S. *Cyril* of *Alexandria* speaks) was typically eaten in *Egypt*. For, first, It is acknowledg'd by all, that the *Bread* was blessed, and the *Cup* also, and so went round to all the Guests: And the Forms of Benediction are still extant in some of the Hebrew Authors. And secondly, The whole Feast after the Passover-Night, was called *the Feast of unleavened Bread*. And thirdly, It is the † Opinion (I observe) of some, that our Saviour at the time of instituting this Sacrament, did eat only the Bread, and the bitter Herbs, but not the Lamb of the Passover. For it is not said in the Evangelists, that his Disciples *killed* the Passover, for him, but only that they *made ready* the Passover, which might be nothing else but that Bread of Affliction, and the Herbs which are attended with the Cup of Kindness that used to pass among them. For our Saviour dyed at the time the Passover-Lamb was offered, being indeed the Lamb of God himself. And therefore S. *John* saith, *Chap.* 13. 1. That the Supper was before the Feast of the Passover, and he calls it eating of the Passover, because this was a great part of it; a principal portion of this Feast. And this part was all that they could partake of, who at any time could not come to *Jerusalem*, where only the Lamb was to be eaten, being first offered at the Temple. But supposing this to be doubtful, yet there is no question but that this Lamb was a Type of Christ; and that Bread

* Ὁ τυπικῶς βρωθεὶς ἐν Αἰγύπτῳ. † Grot.

and Wine was a part of the Supper. And upon ſearch, I believe we ſhall find, that the Lamb of the Paſſover was the only Sacrifice which the People did wholly eat (its Blood being poured out at the Altar) and it doth the better ſet forth Chriſt who gives himſelf wholly to us. To which, fourthly, may be added, That as the Paſchal-Lamb did repreſent him, ſo the manner of its killing was very conformable to Chriſt's Death upon the Croſs; which may make it more reaſonable to borrow from the Supper Reſemblances of him. For they hung the Lamb upon Nails (much what as Butchers now do a Sheep which they have killed) and then fleyed off its Skin that it might be dreſſed. While it hung in this poſture, it was juſt like the Situation of Chriſt's Body upon the Croſs, (as *Buxtorf* hath obſerved out of the *Talmud*) whoſe hands were ſo ſpread, and legs ſo ſtretched out, as the Lamb was. Fifthly, Unto which I may add, That the Law of *Moſes* was not to be wholly deſtroyed, but to be changed and altered by Chriſt: So the Apoſtle teacheth us to ſpeak in *Heb.* 7. 12. And the Malice of S. *Stephen*'s Accuſers could prompt them to ſay no worſe of him, than *that he preached Jeſus ſhould change the Cuſtoms which* Moſes *delivered*, Acts 6. 14. Circumciſion is commanded under the title of an everlaſting Covenant, and it is not ſo much aboliſh'd, as improved into a better Sacrament, and Seal of greater Bleſſings to Mankind. The Sabbath-Day likewiſe was to be a

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commemoration of God's reſt from all his Works on the ſeventh Day, and of his deliverance of them out of *Egypt*; and it is not cancelled, but changed into another Day which contains the former, and ſomething elſe, even a remembrance of the Reſurrection of our Lord from the dead, that he might enter into his reſt. So we may conceive, that this great Feaſt of the Paſſover was not quite done away, but gave place to a better Feaſt, which is in memory of a greater Deliverance than that from the thraldom of *Ægypt*, and the Iron Furnance. In this the *Jewiſh* Chriſtians might ſtill commemorate their ancient mercies, as well as if they had eaten the fleſh of their Lamb, Yea, becauſe there was in it ſuch a clear repreſentation of Chriſt's ſufferings (eſpecially in its firſt Inſtitution, when the blood was ſprinkled on the Door-poſts) part of it was thought fit ſtill to remain, *viz.* the Bread and Wine, which they uſed to eat and drink in memory of that mercy, with ſolemn form of thankſgiving unto God. And laſtly, The *Bread* and *Wine* was more fit than the *fleſh* to be retained, becauſe now that Chriſt is come, all Sacrifices are to ceaſe, and no more blood is to be ſhed for ſin, This. I ſay, may be a good reaſon why Bread and Wine only are uſed, becauſe they are unbloody things; and after the killing of the Lamb of God, there is to be no more life offered for our offences.

§ III. This Feaſt our Saviour did firſt of all ce-

lebrate with his twelve Disciples. And it was but fit that he should do so, that he might the better answer to the Type, *Exod.* 29. where we read that *Aaron* the High Priest, with his Sons, was to eat the Breast and Shoulder of the Ram of Consecration, whereby he was Sanctified to Officiate in the Priesthood. Even so our Lord being to be offered up in Sacrifice, and thereby to be Consecrated an High Priest, did Institute this Supper, that together with his Disciples he might (as much as is possible) Feast with them upon that Sacrifice. And seeing our Saviour's Sacrifice answered both to the Paschal Lamb, and the propritiatory Sacrifice on the Day of Expiation, it will be no wonder if it were so compleat as to have reference to this also.

The time when it was first Instituted was in the Night when he was Betray'd, (for at the Even they celebrated the Passover) which makes some (I suppose) to keep the Memory of Christ's Death in the close of the Day. But if they think that they must exactly follow the Precedent, they should do it after Supper. And I rather think that the manner of receiving about Noon is most agreeable to the true Pattern. For we do not remember the *Supper of the Lord*, but his *Sacrifice* on the Cross. And therefore as the *Jews* Feasted at Even, because they came out of *Ægypt* at that time; so should we Feast about Noon, because the Lord's Death began between Nine and Twelve, and ended about Three of the Clock, as you will clearly see by comparing the Relation

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of S. *Mark* and S. *John* together. It is said *John* 19. 14. that it was about the sixth Hour, when Christ was condemned to be Crucified. But S. *Mark* speaks of his Sentence, and of the Execution of it, as things done before the sixth Hour, and saith (*Chap.* 15. 33.) That just when the sixth Hour was come, then Darkness spread over all the Land, till the ninth Hour. They do very well agree, if we do but understand thus much; that the Day being divided into four equal Parts, consisting of three Hours apiece; every Part had the Name of that Hour when it did begin; and so the sixth Hour was from twelve to three, and then began the ninth Hour. Now S. *John* doth not say, that it was the sixth when *Pilate* gave him up to be Crucified, but that it was *about the sixth Hour*, *i. e.* it was between nine a-Clock (which was their third Hour) and twelve, but nearer to twelve than to nine; or it drew near to Noon; yet not so near, but that we must allow time for the leading him away to the Cross, for the hanging him thereon, and the rest. Insomuch that S. *Mark* saith expressly, Verse 25. *That it was but the third Hour*, i. e. nine of the Clock, when those things were done. Both of them say true, if we do but conceive that it was between nine and twelve, *i. e.* about half an Hour after ten, when our Lord was Hanged on the Cross. All the time between nine and twelve, being called (as I said) the third Hour. S. *Mark* saith, that that was the time: But it drawing toward twelve, S. *John* saith, if was *about the sixth*

sixth Hour. And when the sixth Hour was fully come, *i. e.* when it was just twelve a-Clock, and the Sun was in its Meridian, then (saith S. *Mark*) was it Eclipsed, and the Darkness continued till three, which was at the time of the Offering of the Evening Sacrifice; and just then our Lord Expired and gave up the Ghost. From whence we may clearly gather, That our Saviour was in the very midst of his Sufferings a little after twelve. Which renders it unreasonable, methinks to innovate and forsake the common Form by receiving towards Night, seeing our Saviour was in the middle and bitterness of his Passion about Noon (which is the common time of our Communions) and his Passion was quite finished a good while before that time, wherein some do Celebrate it.

But I do not intend that this Discourse should beget any Quarrels, and therefore I forbear the Prosecution of any such Observations, which you must not expect to meet withal in these Papers: The first Design of which, is to shew you for what End our Blessed Lord did appoint this Sacrament.

§. IV. And here I might be tempted to make use of that Method which I observed in a little Discourse concerning Baptism; for that which is done here, is but a further confirmation of what was then agreed on between God and us. As our knowledge and obedience increases so doth likewise the Favour of God, and his Testimonies of that Favour: and the more his Mercies are assured

red unto us, the more as we Engag'd and Confirm'd in our Resolution of persisting in Obedience. So that it is but one and the same thing that is thus frequently ratified, first in Baptism, and afterward in Confirmation, and lastly in the Sacrament of the Lord's Supper. For there in the most solemn Manner that can be devised, we Profess our selves Federates of God, and he again owns us for his Friends, and treats us kindly by entertaining us at his own Table. And this is no strange matter, that one thing should be so often repeated; for at the beginning of Friendship between God and *Abraham*, he only made him a Promise, (Gen. 12. 1, 2, 3.) *That he should make him a great Nation, and bless him and all those that blessed him, and that all Families of the Earth should be blessed in him.* But in Process of time, when love was increased between them, this *Promise* became a *Covenant*, when he and his received the Token of Cirumcision, as you may read, Gen. 17. 2, 4, 5. *I will make my Covenant between me and thee, and will multiply thee exceedingly*, &c. But when he had walked longer with God, (as he there bids him, *v.* 1.) and had perfected his Obedience by offering up his Son, his only Son *Isaac*, then God confirmed the Covenant by an *Oath*, and sware by himself, that he would do what he had promised and sealed; as you may see Gen. 22. 16, 17, 18. *By my self have I Sworn, that in blessing I will bless thee*, &c. This may be conceived as a good Representation of God's dealing with us now. At our

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first entrance into his Family he gives us many Promises which depend upon Conditions; and afterwards he renews the Covenant with us, and doth further ascertain us of his Favour, yet on Terms of Perseverance; and at last he Swears unalterable, when we have given proof of our Obedience to him, that he will not take away his Mercies, nor his loving Kindness from us. And it is observable, that in every one of these, God returned something to *Abraham* for what he gave to God. When, he left his own Country, he promised him the Land of *Canaan*: When he was Circumcised, he promised to bless his Seed, yea, he promised to him the *Messiah*: And when he offered *Isaac*, God again assured by Oath, that his own Son should really offered, as *Isaac* was design'd to be for a Blessing to all the Earth. Even so, in like manner, doth God confer new Graces and Blessings on us when we are Baptized, and when we confirm our Vows, and when we partake of the Supper of the Lord; so that it is not in vain to reiterate our Acts of surrender unto God. And thus it is among our selves, when Children are contracted in their younger Years, and made sure to each other; they consummate the Marriage, by their own consent, when they are of Age, with Festival Joys: And many of these married Persons likewise renew the Nuptial solemnity every Year, and observe the Day that they enter into such holy Bonds with more than ordinary Chear. Whereby they strengthen

en their Faith unto each other by an open profession of it in the sight of their Friends; and they tye their Hearts faster unto each other by a Remembrance of their Promises; and they become more passionate Lovers by these new Expressions of Kindness. Thus do we at this Sacrament but tye the old Bond with a faster Knot; and press Harder upon the former Zeal to make a deeper Mark, and a fairer Image of God in our Hearts; we do but renew our Covenant which we have already made, Swear most solemnly, by taking it upon the Sacrament (as we say) that we will be the Servants of the Lord Jesus. And it is very easie to lead you through all the Parts of the former Method, shewing you both how on our Part, and God's, it doth confirm a Covenant between us.

§ V. And perhaps it will not be unprofitable to give some brief Touches upon those Things, which you can without Trouble inlarge in your own Thoughts. Which is one Reason why I shall spare my self any long Pains about them, and hold another Course in this following Treatise.

For our Part, we do here Profess our Selves of the Religion that Christ hath Instituted and Taught us, as you will see more Largely in the ensuing Book. We do at once in this Feast both shew our gladness, and assure him of our Affections.

Sin is here Represented so unto us, that it cannot but make our Wounds bleed afresh. The remembrance of Christ's Death doth pierce

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our Hearts again with godly Sorrow, and revives the Smart and Pain which the Senſe of Sin hath created in our Souls.

Faith likewiſe here is as greedy of its Food, as an hungry Mouth is of its Meat. And Obedience is hereby confirmed, becauſe we receive lively Nouriſhment into our Souls, which will make us ſtrong to excute the Will of our Lord. Our ſuffering alſo with Chriſt, we profeſs more lively than by *Water*, even by *Blood* it ſelf. When our Saviour ſaith in the Sixth of S. *John*, *That we muſt eat of his fleſh*, he means, we muſt believe on him, and digeſt his Doctrine; but ſeeing the word *fleſh*, in Scripture-phraſe ſignifies very frequently Weakneſs and Meaneſs, he intends that we muſt receive him ſo as to partake with him in his poor, low and ſuffering Condition. And this we do moſt notably proteſt that we will, when we receive the ſigns of his broken Body. For the *Bread broken* doth not only argue it to be fit for Food, but that firſt we muſt ſlain and be mortified, and likewiſe receive ſuch Strength, that if he calls us unto Death, we muſt undergo it. We own hereby the Covenant of Sufferings, and feed upon a dead Saviour. Which makes *Theophylact* give this as a reaſon why Chriſt gave Thanks when he brake the Bread, ἵνα κἀ ἡμεῖς ἕτοιμοι ἐχώμεθα εὐχαρίστως τὸ μαρτύριον *That ſowe might receive Martyrdom thankfully*, It is a Feaſt which we partake of, and yet ſignifies Sufferings. But let it not ſeem ſtrange, for we muſt count it all joy when we fall nto divers Temptations.

Neither

Neither doth it leſs ſignify and ſeal on *God's part*, being a manifeſt token of his great and inexpreſſible Love, in giving of his own Son to Death, even to the Curſed Death of the Croſs for us. Here he takes us not only under his Wings (as, I ſaid, he doth in Baptiſm) but he takes us into his Arms. He takes us to himſelf, and he gives himſelf wholly unto us.

And then for *Remiſſion of Sins*, it is manifeſt to be the purchaſe of his Blood, and ſo muſt needs further here be aſſured to all good Souls. And it is the very thing that is expreſſed in the Inſtitution of this Sacrament: *This is my blood of the New Teſtament that is ſhed for many, for the Remiſſion of Sins.*

And there are not ſo many Spirits contained in the Wine, as there are lively influences of God's good Spirit hereby conveyed to pious Hearts. We have aſſurance likewiſe given by theſe things, *That he will not take his holy Spirit from us*, but that he will let it always diffuſe it ſelf through all our Powers.

And as for the *Reſurrection from the dead*; We being made, as it were, of his Fleſh, and of his Bone, and incorporated into him, he can loſe none of his Members; but all that eat of his Fleſh, and drink of his Blood, as they ought, ſhall be raiſed again at the laſt Day. We eat of the Tree of Life, which will make us live for ever; and we receive φάρμακον ἀθανασίας ἀντίδοτον τοῦ μὴ ἀποθανεῖν, (as * *Ignatius* ſpeaks) an An-

* *Epiſt. ad Epheſ.*

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tidote againſt Death, a Medicine to preſerve us from Corruption. This the ancient Chriſtians thought to be ſo fully aſſured to us in the Euchariſt, that this is one of the Arguments whereby *Irenæus* confutes the *Valentinians*, who denyed the riſing again of the Body after it is dead. † *How can that fleſh be corrupted, and not live again, which is nouriſhed by the Body and Blood of the Lord? Either let them change their Mind, or elſe abſtain from this Offering. For as the Bread which is of the Earth, receiving the innovation of God, is no longer common Bread, but the Euchariſt, conſiſting of ſomething Earthly, and ſomething Heavenly: Even ſo our Bodies receiving this Euchariſt, are not now corruptible, but have the hopes of a Reſurrection.* * Thus he, who hath more to the ſame purpoſe in another Book.

Herein likewiſe God gives us a Foretaſte of Heaven, and the Joys to come, as will be made more manifeſt in the following Diſcourſe. And thus far we may grant the Bread and Wine of *Melchizedeck* to have been Sacramental, that they were given to *Abraham*, as earneſts, for to ſecure him of the Land flowing with Milk and Honey. By this Banquet or Entertainment which the Royal Prieſt made him, he took *Livery of Seiſin* (as our Lawyers ſpeak) of the promiſed Land. And in that very place (it is moſt likely) where God intend-

† *L. 4. adv. hæreſ. c. 34.* * *L. 5. cap. 2.*

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ed the Mother City of the Kingdom ſhould be, was this Conveyance made to *Abraham*'s Seed. This Bread and Wine were moſt certain Evidences that his Poſterity ſhould eat of the Fruit of that Land wherein now he was a Stranger. And juſt in the ſame manner doth God give unto faithful Souls this bleſſed Bread and Wine, as an Antepaſt of his Eternal Love; and hereby they begin to taſte of the heavenly Feaſt that they ſhall celebrate above. They have herein a Right made them unto Heaven, and a Kind of Delivery of Poſſeſſion, which ſhall ſhortly be compleated by an actual Enjoyment.

§ VI. They that would have more than ſuch Things as theſe in this Sacrament, are in danger to have nothing at all as they ſhould have. While they think that Chriſt is received *Corporally* by them, they may neglect the ſpiritual Eating, and while they chew him (as it were) between their Teeth, their Souls may feel but little of him. * For juſt as it is with thoſe that would paint a beautiful Perſon, while they think to add ſomething of their own to the Face, thereby to make him look better than he is, they ſpoil the Comlineſs of the Picture, and miſs both of his Face and likewiſe of his true Beauty. So it is with the modern Church of *Rome*, which would make Religion ſeem as fair and beautiful, yea, as gaudy and trim, as

* Τὸ πᾶν εἶδος τῆς ὁμοιώσεως διαφθείρουσι· ὥστε ἅμα τῷ παραδείγματι ἡμαρτήκασι καὶ τῷ κάλλει. *Enmop. in vit. Jamb.*

their Fancies can deviſe; but by adding their own Inventions and novel Faſhions, they quite ſpoil both true Religion and the Beauty of it, which they ſtudy to adorn. Whilſt they think to offer a proper Sacrifice, they many times offer none at all. And whilſt they think it is a Sacrifice both for Quick and Dead, they rely ſo much upon it, that it proves to be for neither. By making it Fleſh and Blood, and Bones, they make Chriſt the Food of the fouleſt and prophaneſt Mouths; and by uſing a Multitude of Ceremonies, they are in danger to take the Mind off from all ſubſtantial Exerciſes.

The Ancients, I am ſure, underſtood not the new Language of the *Tranſubſtantiation* of the Bread and Wine into the Fleſh and Blood of Chriſt. And tho' they would ſuborn thoſe Worthies to ſpeak againſt their Mind and Conſcience on their ſide, yet we find that they call the Bread and Wine Figures or Symbols of Chriſt's Body and Blood. *Dioniſius* the *Areopagite* (or that ancient Writer who paſſeth under his Name) calls them moſt frequently † *Symbols*, *Images*, *Antitypes*, *ſenſible Things received inſtead of Things intelligible*. And *Maximus* in his * *Scholion* upon him, interpreting what a Symbol is in his Language, ſaith it is, Αἰσθητόν τι ἀντὶ νοητῦ μεταλαμβανόμενον, ὅ ἐστι ἀντὶ ἀΰλυ καὶ θείας τροφῆς, καὶ εὐφροσύνης, ἄρτου καὶ οἴνου, i. e. *a ſenſible thing which we partake of in-*

† Σύμβολα, εἰκόνας, ἀντίτυπα, αἰσθητά τινα ἀντὶ νοητῶν μεταλαμβανόμενα. * *In Cap.* 3. *Eccleſ. Hierarch.*

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ſtead of a ſpiritual; as for Example, *Bread and Wine inſtead of the immaterial Divine Nouriſhment and Gladneſs.* And ſo * *Macarius* calls it, ἀντίτυπον τ σαρκὸς αὐτ̃ ϗ τ̃ αἵματ⊙, *the Figure and Repreſentation of his Fleſh and Blood*, and ſaith, *that he who partakes of the viſible Bread doth ſpiritually eat the Fleſh of our Lord.* And he that will may repair to *Theodoret*, who liv'd in latter Times, and he ſhall tell him, that they are μυσικὰ σύμβολα, myſtical Repreſentations, and that their Nature is not changed, no more than the Fleſh of Chriſt ceaſes to be Fleſh now that it is in the Heavens. And in his † Comment upon 1 *Cor.* 11. 26. he ſaith the Apoſtle uſes theſe Words, *till he come*, becauſe there will be no need of Symbols of his Body when his Body it ſelf ſhall appear.

The name of * Antiquity makes a great Sound in their mouths, and therefore let the Reader remember that there are many ancient Errors as well as Truths. If they have follow'd the Ancients in their novel Doctrines, they are rather the old Hereticks than the Fathers of the Church. For it hath been well obſerv'd by ſome of our Divines, that *Marcus* a *Magician* is noted by † *Irenæus* for counterfeiting to conſecrate in an Euchariſtical manner Cups of Water mix'd with Wine to a ſtrange Purpoſe. *He extended* (ſaith he) *the Words of Invocation to a very great length*,

* Hom. 27. † *Dialog.* 2. ἀσύγ. * Οὐκέτι χρεία τ̃ συμβόλων τ̃ σώματ⊙, ἀλλ̃ φανερ̃ τὸ σῶμα τ̃ θ⊙. † Πλήρεια οἴνῳ κεκεραμένα περιποιήσ⊙ εὐχαριστίαν. *Vide* Irenæum *l.* 1. *c.* 9.

and then he made the Liquor in the Cup seem of a purple or bloody Colour. His Followers believ'd that the Divine Grace did drop down some of its own Blood into the Cup at his Requeſt. And all that were preſent were very greedy to taſte of this Cup, that the ſame Grace which he called down might ſhowre it ſelf upon them likewiſe. I can little doubt but that this Cup, over which he gave Thanks, was a Counterfeit of that which the ſound Chriſtians drank of, from which theſe Men were apoſtatiz'd. And that he might gain greater Applauſe by his Followers, he would make them believe that he was more devout than any, and cou'd give them more than the Chriſtians pretended to do, even the very Blood of Chriſt it ſelf, which the *Romaniſts* now boaſt they have, and therein excel us. But we are content with what holy Men then enjoy'd, and let them take heed that they follow not worſe Examples. I am ſure * *Theodoret* in his ſecond Dialogue brings in a wild conceited Man, ſpeaking the ſame Things that they do. The Affirmation of that Phantaſtick is this, *That Chriſt's Human Nature is ſwallow'd up in the Divine.* His Argument for it is this: as the Elements or Symbols of the Lord's Body and Blood are one thing before the Invocation of the Prieſt, but after Invocation are chang'd and made another, ſo the Lord's Body after his Aſcenſion is chang'd into a Divine Subſtance, though before it was not.

* *Cap.* 24.

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Hereupon the Father saith, *You are caught in your own Net, for the Symbols do not go out of their proper nature, but remain* ἐπὶ τ πρώτης ἰδίας, *in the former Substance wherein they were.* Let the Reader then judge with whom they speak, and who are the Masters of our Language and Assertions. And let him take heed how he leaves our Communion, where he hath the holy Bread and the Cup both, whereas they, something like the *Manichees* of Old, will not let the People drink of the Cup.

But let them believe as much as they will, so they will but quietly suffer us to believe as we see cause. Let them practise as they please, if it will do them any good; we doubt not but we believe and practise enough, to the receiving of as great Benefits as they can enjoy. I confess, I cannot be angry with them for believing more than I can do; but I desire they would not be angry with us (but rather pity us) that we cannot extend our Faith so far. If a Man will say that Snow is nothing but frozen Milk, which drops from the Skies, much good may it do him with his Conceit; only let him not impose the same Belief on others, who intend not to trouble him for his Fancy. And if they will believe that Wine is the very Blood of Christ, I desire not that they should suffer the least Harm for this Opinion; but let them not damn us because we will not put out our Eyes, and deny our Taste, and abandon our Reason and the holy Scripture to the novel Fancies and Interpretations that

they obtrude upon us. I know that if a Man's Soul be not made of solid Reason, but consists of weak and credulous Principles, they will fearfully astonish it with the dismal Names of *Heresy and Schism*, and such like Bugbear Words, which every one applies as he pleases. But considerate Souls are grown wiser than to be affrighted out of their Wits by the Noise of Words (the great Engine of this Age) and they know that Damnation doth not depend upon Mens Mouths, for if it did, I know not who should go to Heaven. We cannot be so blind as not to see that every Party arrogates to it self the glorious Names of *Christ* and the *Holy Ghost*; and if we would be led by Sounds, we must believe no Body knows how many Christs. The Names of Heretick, Schismatick, yea, and of Antichrist and *Babylon*, signify but little to us who hear them every Day so carelesly applied, that we are assured Men know not what they say. Neither will we be amaz'd with sad Relations of the miserable Ends of those who have contemn'd their Sacraments; for we do not allow that any Man should irreverently behave himself towards any of Christ's Institutions, tho' there be something of Man's Invention mix'd with it. And we can repay their Stories of the Contempt of this Sacrament as among them administred, with as sad and true Relations concerning those who have despis'd that which in Scorn and Pride they are pleas'd to call *Calvin's Supper and Communion*. The memorable Story which Bishop *Morton*

Morton relates may quit Scores with them for all of this Kind. There was in St. *John*'s College in *Cambridge* (Dr. *Whitaker* being then Master) one *Booth* a Batchelor of Arts, and an excellent Scholar, who in the Time of his Seducement by the Papists, had taken the Sacramental Bread (which he receiv'd because he would not be discover'd, but yet reserv'd without eating of it) and in Contempt had thrown it over a Wall. By the remembrance of this Sin afterward, when his Eyes were open'd, he was driven into so great Remorse and Anguish of Soul, that not long after he threw himself down headlong over the Battlements of the Chappel, and within 24 Hours died, whereof there were many Witnesses. Yea, this Right Reverend Person saith in another Book that he saw this thing which now from him I have related. And it may put some in mind of what befel the *Donatists*, who casting of it to Dogs, they grew mad, and tore their own Masters in pieces, as unknown Persons.

But if they will persist to damn all those that are not of their Way, we will say to them as *Diogenes* did to an heathenish Priest that would persuade him to be of his Order, so that he might be happy in the other World, *Wouldst thou have me believe that* Epaminondas *and other brave Men were miserable, and thou, who art but an Ass, and dost nothing worthy, shall be happy because thou art a Priest?* Is it credible that they who exercise all Piety towards the Father, Son, and Holy Ghost, and are ready to sacrifice their Lives rather than

to consent to the least Sin against them, shall be miserable, and that God will accept Men meerly for being of their Communion? We know upon what easy Terms Men may go to Heaven as they believe, and they shall ne'er persuade us that they whose Hearts are full of God, and have his Image shining fairly in their Souls, shall be the Companions of the Devils and accursed Spirits, when (as they imagine) Men of foul Lives may get Possession of Paradise, and live with Saints.

And yet let all Protestants take heed how they do irreverently behave themselves in Participation of these holy Mysteries, lest we give them occasion to say, that we have nothing but common Bread and Wine, empty of all Sacrament. Let us as humbly and meekly address our selves to the Table of the Lord as they can do who believe the very Substance of Christ's Body and Blood is there. And indeed it is but natural to approach with a great deal of Reverence and Devotion, unless we be of a Make different from other Men, who use to be affected with every thing that doth but relate unto that which is dear unto them. The Man in * *Achilles Tatius*, who found a Treasure in the Ground, τὸν τόπον τῆς εὑρέσεως ἐτίμησεν, βωμὸν ἤγειρεν, &c. *He did Honour to the Place where it was found, he built an Altar, he offered Sacrifice, he crowned that Piece of Earth.* Such a Passion of Love it was (I believe) that

* L. 5. ἐρω.

made

made the ancient Christians do Honour to the very Day of our Saviour's Sufferings, to use the Sign of the Cross on which he suffered, to look towards the Place where he was crucified and buried, and much more should it make us highly to value the Signs of his Body and Blood, and in a serious reverent manner receive them, as the sweetest Tokens of his Love.

§ VII. I have said the more of this here, because I shall not fill the ensuing Treatise with any Disputes. And because I intended it should be a practical Discourse, I have wav'd the Controversy concerning the Persons who are fit for to receive. Let it be sufficient here to say with *Justin* † *Martyr*, Ἧς οὐδενὶ ἄλλῳ μεταχεῖν ἔξόν ἐστιν, ἢ τῷ πιστεύοντι ἀληθῆ εἶναι τὰ διδασκόμενα ὑφ' ἡμῶν, καὶ λουσαμένῳ τὸ ὑπὲρ ἀφέσεως ἀναγεννᾶσθαι καὶ εἰς ἀναγέννησιν λελεγμένον, καὶ ὅτως βιῶντι ὡς ὁ Χριστὸς παρέδωκε, i. e. *We suffer none to partake of it but him who believes the things that we teach to be true, and that is washed in Baptism for the Remission of Sins and Regeneration, and that lives so as Christ hath delivered unto us.* He therefore that is baptized and instructed in the Faith of Christ, and professes to live accordingly, and doth nothing that is destructive to this Profession, ought not to be rejected from our Communion. But as of the Passover a Stranger, or an uncircumcised Person, though an *Israelite*, might not eat, so neither may an unbaptized Person, or one that doth not profess our Religion, partake of this Supper. And

† *Apolog.* 2.

as

as they were to caſt out then all unleaven'd Bread, ſo are we to keep the Feaſt perpetually, and to purge our ſelves of the Old Leaven, that we may become a new Lump.

And that we may be well inſtructed in our Duty, I have ſhewn in the following Treatiſe,

Firſt, What is the End of this holy Action.

Secondly, With what Preparations we muſt approach to the Performance of it. And,

Thirdly, What Affections will beſt become us when we are performing it.

Fourthly, How we ſhould behave our ſelves afterward. And,

Laſtly, What Benefits we ſhall reap thereby.

And becauſe I know the great Quarrels are about the Lives of Men (which is the laſt thing in *Juſtin*'s Words) I have ſaid ſomething in the End of the Diſcourſe which may tend to the ſatisfying of us who are thoſe wicked Perſons that are to be excluded.

§ VIII. If in the firſt part of this Treatiſe I have interſpers'd a little of the *Heathen* Learning, and endeavour'd ſometimes to illuſtrate Things out of their Cuſtoms, it need not ſeem a Wonder to any conſidering Perſon: And let me make a brief Apology for it, and ſo put an End to this Preface. I can very eaſily demonſtrate that no ſmall part of the Heatheniſh Mythology and Divinity was fetch'd from the *Hebrew* Stories and Practices. As the *Greek* * Poet ſaith of the

* V. *Euſeb. l.* 10. *præp. Evang. & Clem. Alex. L.* 1. *Strom.*

Cretians,

Crétians, that they were always Liars; so I may say of the *Greeks* themselves, *that they were always Thieves.* Tho' they bragg'd that all Learning came from them, yet in truth they were but like the Crow, as *Tatianus* his Expression of them is) ἐκ ἰδίοις ἐπτερορυμμένοι πτεροῖς, not adorn'd with their own Feathers, but with those they had stolen from their Neighbours. That worthy Author hath well observed (toward the latter End of his Oration against the *Greeks)* that they drew their *Dogmata* or Assertions (tho' unskilfully) from the Fountain of holy Writings, and having busy and inquisitive Minds, whatsoever they found in *Moses*, or other Divine Philosophers, they endeavour'd ἀλλαχοῦ τίθεναι, to set another Stamp upon it, and make it pass for their own. And this they did for Two Reasons (as he saith) first, that they might seem to others to have brought forth some new thing, that was not known before; and secondly, that what they did not understand of the Truth, they might cause by their Artifice of Words to pass for Fables in the World. And it is very considerable (methinks) that † *Marinus* reports of *Proclus*, though a Philosopher of younger Times, how that he observed the *Roman*, the *Phrygian*, and the *Ægyptian* Feasts, with all New Moons, and that λαμπρῶς καὶ ἱερατικῶς, in a most splendid and ceremonious

† *Maridus in vita Procli.*

manner.

manner. And, in brief, he saith * that he kept religiously the most famous Feasts of every Nation after their own Manner and Custom, and compos'd an Hymn, which he sung, containing the Praises of the Gods of several Nations. For he had this Saying frequently in his Mouth, *That a Philosopher ought not to address his Service to the Fashion of one City, or some Country's Rites, but to be* τῶ ὅλε κόσμε ἱεροφάντης, *skill'd in the* Sacra *or holy Offices of the whole World.* And it is very likely that this was the Principle of several Philosophers before him, it being a Character that *Pausanias* gives of the *Greeks* in general, that they were † δεινοὶ τὰ ἑτέρωθι ἐν θαύμασι τίθεσθαι μᾶλλον, ἢ τὰ οἰκεῖα, strangely prone to have the things of another Country in greater admiration than those of their own. Which agrees very well with what the Scripture saith of them, that the *Athenians* were always hearing or telling some new thing, *Acts* 17. 21. and that even in Matters of their Religion they were δεισιδαιμονέστεροι, very apt to reverence every Deity that they heard of. Hence it was that they worshipped the *unknown God*, which St. *Paul* tells them was the true and living God which made all things. This God was worshipped among the *Jews*, and as *Nazianzen* saith, that when they speak of the *Elisian* Fields, they were * ἐν φαντασίᾳ τῶ καθ' ἡμᾶς ἑορτάσαι, in a Conceit

* Τὰς ἑορτὰς πάσιν, ἃς εἰπεῖν, ἐπισήμους ἑορτὰς, καθάπερ ἑκάστοις πάτρια, δρῶν εὐθέσμως διετέλεσε· † In *Beat.* * *Orat.* 20.

of

of our Paradiſe, which they took out of *Moſes*'s Books, with the Change of the Name only. So I may ſay, that when they invented the reſt of their Poetical Divinity, their Dreams were the Off-ſpring of ſome real things which they had ſeen or heard out of the Book of God. I will inſtance but in four, which are not commonly obſerved. So far as I have read *Hercules* is called by the dark Poet * τειέσπερ& λέων, *the Three Nights Lion, whom the ſharp-tooth'd Dog of* Neptune *ſwallow'd up within his Jaws.* This Dog of *Neptune* the Sea God (ſaith *Iſaac Tzetzes*) is the Whale, and *Hercules* hath the Epithet of *Three Nights*, becauſe being ſwallowed he lay Three Days, ἐν τῇ κήτει, in the Whale, which he calls Nights, becauſe the Belly of the Fiſh was ἀφωτισὸς καὶ σκοτεινὸς, without all Light, and black as the Night. This ſeems to me to be but a Corruption of the Story of *Jonah*, which might well be known to the Heathens, and eaſily applied to *Hercules*. For it is obſerved by D. *Kimchi*, that there is not ſo much as the Name of *Iſrael* in all the Prophecy of *Jonah*, becauſe he was ſent only to Heathens. And he was embark'd in a Veſſel going to *Tarſhiſh* or *Terteſſus* in *Spain* (as *Bocartus* hath proved) in which Part of the World it is well known the *Tyrian Hercules* was moſt worſhipped. Now it hath been the manner of the World to attribute all

* *Lycophron.*

ſtrange

ſtrange things, that were done by others, to ſome one Perſon famous among them; as all witty Stories and Jeſts are at this Day father'd upon him that is moſt noted by us to abound with them; and ſo they might eaſily tell the Story of their *Hercules*, when it was once noiſed among them, becauſe they aſcrib'd all Wonders and Miracles to him.

A ſecond Inſtance I may give in the Fables of *Iphigenia* and *Julia Luperca*, the former of which being to be ſacrific'd to *Diana*, an Hare, or, as ſome ſay, an Heifer, came running in the middle (and Thickets as it were) of the *Greek* Army, which, by the Counſel of their Prophet, they offered inſtead of her, the latter having the Knife juſt at her Throat (as it was at *Iſaac*'s) an Eagle came and ἁρπάζει τὸ ξίφος, ſnatcheth away the Knife out of the Prieſt's Hands, and threw a young Panther near to the Altar, which they offer'd for her. Theſe two Stories are but a Depravation of two in the Scripture concerning *Iſaac* and *Jephtha*'s Daughter, which they have jumbled together. And therefore the ſame *Iſaac Tzetzes* in his *Scholia* upon *Lycophron* adds theſe Words to theſe Stories: You cannot but remember Τὸν ἀντὶ Ισαὰκ κριὸν ἐν φυτῷ Σαβὲκ δεδεμένον, the Ram which, inſtead of *Iſaac*, was caught in the Buſh *Sabek*; (ſo the LXX. read thoſe Words 12. & 13.) as I think I ſhould have done, if he had not noted it to my Hand.

But

But those Verses of *Homer*, on which * *Porphyry* writes his Book περὶ ἄντρου Νυμφῶν, are as like to *David*'s Words in *Psal.* 139. 15. as any thing can be, if we receive *Porphyry*'s Comment upon them. And according to *Tatianus* his Computation *Homer* lived not long after his Time, and so might have some Knowledge of his Songs. *David*'s Words are, *I am fearfully and wonderfully made*, &c. *and curiously wrought in the lowest part of the Earth.* Where the Word רקמתי (which we render *curiously wrought*) is by *Val. Schindler* interpreted *contextus sum*, I am weaved; and the Verb doth signify *acupingere*, &c. to work curiously with a Needle, or otherwise. The Words of *Homer*, which I say do answer to these, and describe the Body of Man as wrought in a Loom, and rarely weav'd, are in his Story of † *Ulysses*, where he speaks of a Cave, and saith,

Ἐν δ' ἰσοὶ λίθοι θεμέναες, ἔνθα τε Νύμφαι
Φάρεα ὑφαίνουσι ἁλιπόρφυρα, θαῦμα ἰδέσθαι.

There do the Nymphs, a Wonder 'tis to see,
Their Purple Garments weave most curiously;
From of long Stones their Threads are drawn —

And *David* saith that he was wrought in the *lowest Parts of the Earth*, *i. e.* the Womb; so he here speaks of an *Antrum* or Cave, in which the *Nymphs* or Souls making Bodies, did reside. The Instruments or Tools from whence

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* περὶ Νυμφῶν ἀντ. † *Odyss. N.*

they

they drew their Yarn, which he calls great *long Stones*, *Porphyry* interprets to signify the Bones of the Body, which are hard, like unto Stones, which uphold the Flesh, and unto which it is fasten'd; and these Purple Colour'd Garments are (saith he) ἡ ἐξ αἱμάτων ἐρυθαινομένη σάρξ, the Flesh which is weav'd or wrought out of Blood, which is (as it were) the Coat wherewith the Soul cloaths it self. To this answers that in *David*, that he was curiously wrought or weav'd in the Womb. And then Θαυμαστὰ ἰδέσθαι, is expresly the same with those Words of *David*, *I am fearfully and wonderfully made, and marvellous are thy Works.* And it is a Wonder (saith the same *Porphyry*) whether we look πρὸς τὴν σύστασιν, at the rare Fabrick and Composition of the Body, or πρὸς τὴν σύνδεσιν τοῦτο τῆς Ψυχῆς, or at the no less strange Conjunction of it with the Soul.

Neither is this the single Conceit of *Porphyry*, but he that will read *Job*. *Protaspatharius* upon that Verse of *Hesiod*'s,

Τῇ δ' ἰσὸν σήσασθαι ὑφητύν, περιβάλλοιτό τε ἔργον.

will soon see that he also thought *Homer* to have described in those Words the Contexture and Formation of our Bodies in the Womb. For he saith, by the Web he advises the Woman to weave on the Twelfth Day of the Moon, is meant a Physical Mystery concerning the Ge-

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* *In his ἡμέρας.*

neration

neration of our Bodies, which he there explains; and for a Proof of what he saith, he directs us plainly to this Place of *Homer* which I have recited. But I have no list to prosecute this any further.

There is another Instance that suggests it self to my Thoughts, and I should have taken it for a Corruption of the Story of *Elias* calling for Fire from Heaven to consume his Sacrifice, had not *Pausanias* assur'd us that he saw it with his own Eyes. But it will clearly shew how studious those false Gods were to imitate the God of *Israel*, and render what I have said very probable, which makes me think it fitting to be here related. Some Priests he * saith in *Lydia* (who worshipped after the *Persian* manner) used to call upon he knew not what God in a barbarous Form of Words not to be understood by the *Greeks*, and presently the Wood that was upon the Altar was kindled without any Fire, and appear'd all in a bright Flame. I could easily shew that these barbarous Words were *Abraham*, *Isaac* and *Jacob*, *Sebaoth*, and such like, and in all Probability the God they invok'd was the unknown God, and the Example they Apishly follow'd was that great Prophet.

And indeed the Prophet *Elijah* did therefore call for Fire from Heaven, because all Sacrifices at *Jerusalem* were consumed and eaten only by

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* Ἀνὰ ᾧ πυρὸς ἀνάγκη πᾶσα ἀφθλῶσα τὰ ξύλα, ἡ φλὸξ ἀπ' αὐτῆς ἐκλάμψαι. *Pausan. Eliac. prior seu L.* 5.

the holy Fire which God sent from above to them. The Devil therefore in this Thing may have seemed to endeavour that his Offerings might sometimes correspond with those of the Temple of God. And so *Pindar* gives us another Instance, how that the *Rhodians* being about to offer Sacrifice to *Jupiter*, had forgotten to bring Fire along with them to his Altars, but he being loth it seems to lose this fat Oblation,

Ξανθὰν ἀγαγὼν νεφέλαν
Πολλῷ ὕσε χρύσον.

did bring a yellow Cloud over them, and rain'd much Gold upon the Altar. This golden Shower (as an excellent * Person of our own doth interpret it) was nothing else but a Shower of Fire which devoured the Sacrifice, in Imitation of the sacred Story. No Wonder then if in other Things as well as these they were forward to transcribe the Holy Writ; and let it not be imputed to a vain and affected Ostentation of Learning, if I sometimes use their Customs for an Illustration of Sacred Matters.

But the following Discourse is interlac'd with so few of their Authors, that perhaps it doth not merit this Apology, and therefore I will cease it with this double Desire; the one is to my Reader, that if he understand not every Line in the first Part, yet he would not throw away the rest, which are fitted to his Practice; the other is to God, that he would bless it to those Ends for which it is design'd. *Amen.*

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* Dr. *Cudworth.*

Mensa

MENSA MYSTICA.

SECT. I.

The INTRODUCTION.

THE Sacraments being not unfitly called by an ancient Writer * *the Garments that are caſt about our Saviour*, and it being the Profeſſion of Divines to labour to ſee the naked Face of Truth, it is moſt worthy our Pains to open and reveal thoſe Secrets that lie hid and vailed under Symbols and ſenſible Things.

And to ſay the Truth, theſe Veſtments are ſo thin and tranſparent, that the Truth doth ſhine thro' them, and ſhew it ſelf to well prepared Minds. They are but like to thoſe thin Clouds wherein the Sun is ſometimes wrapped, which render its Body the more viſible to our weak and trembling Eyes.

I cannot pretend to have converſed much with barefac'd Truth, yet having been drawn to publiſh a few Thoughts concerning Baptiſm, I ſhall

* Τὰ θεικέμηλά σοι συμβολικῶς ἀμφίεσμαλα. Dionyſ. *cap.* 3. *Eccleſ. Hierarch.*

now further endeavour to unfold those Mysteries that lie hid under the Coverings of Bread broken and Wine poured out in the Sacrament of the Lord's Supper, that Men may not (*Ixion*-like) embrace a meer Cloud instead of God himself. My Sight is not so sharp as to discern the very Flesh and Blood of Christ in those Forms and Shapes of Bread and Wine, no more could that Eagle-Ey'd Author I mention'd, tho' he thought he could see as far as the Celestial Hierarchy, which will appear to any one that shall be at the Pains to read him. Yet I am so far from thinking that they are meer Signs of what Christ did for us, or only Representations of the Benefits we receive by him, that I am persuaded they exhibit our Lord himself unto believing Minds, and put them into a surer Possession of him.

The Truth commonly lies between Two Extremes, and being a peaceable Thing, cannot join it self with either of the directly opposite Parties. And therefore I shall seek for her in a middle Path, not bidding such a Defiance to the Corporeal Presence as to deny the real, nor so subverting the Fancy of a miraculous Change into a Celestial Substance, as to level these Things into meer Shadows.

A short

A short Prayer.

AND vouchsafe, O Lord, to every one that peruses this Book the Illumination of thy holy Spirit, to understand those things which are faithfully declar'd therein according to thy Mind and Will: And work in all their Hearts most devout Affections to our blessed Saviour, and to that Commemoration of his Sacrifice, which he hath ordained for our Increase in Faith, and Love, and holy Obedience. Amen.

CHAP. I.

The first End of this holy Feast was a Remembrance of Christ. What it is to remember him. The Passover appointed for a Memorial. Two things which in this Feast we commemorate. And our Commemoration is made two ways, to Men and to God; from whence we may infer two Senses, in which it may be called a Sacrifice.

FIrst then this holy Rite of eating Bread broken and drinking Wine poured out is a solemn Commemoration of Christ, according as he himself saith to all his Apostles, *Luke* 22. 19. and particularly to St. *Paul*, who twice makes mention of this Command, † *Do this in remembrance* (or for a remembrance) *of me.* His meaning is not, that we should hereby call him to mind (for we are never to forget him) but rather that we should keep him in mind, and endeavour to

† 1 Cor. 11. 44, 25.

perpetuate his Name in the World, and propagate the Memory of him and his Benefits to the lateſt Poſterity. Now this is done by making a ſolemn rehearſal of his famous Acts, and declaring the ineſtimable Greatneſs of his Royal Love. For ἀνάμνησις doth not ſignify barely *recordatio*, recording or regiſtring of his Favours in our Mind, but *commemoratio*, a ſolemn Declaration that we do well bear them in our Hearts, and will continue the Memory and ſpread the Fame of him as far and as long as ever we are able.

I hope that none will conceive ſo little to be meant by this Word *remember* or *commemorate*, as a naked mention of his Name with our Mouths, or a dead Image of him in our Minds. For all theſe Words, to *know*, *believe*, *meditate*, *remember*, and the like, are hearty Words, and full of Life. Tho' they ſeem to ſpeak only *Actions of the Mind*, yet in holy Language they include in their Comprehenſion *the Affections of the Heart*. Cold pale Thoughts, which have no Feeling of themſelves, nor leave any Footſteps or Memorials behind them, are as good as none at all. And therefore I underſtand hereby a very warm Senſe in the Soul, which begets and ſtirs up ſuch Motions in the Heart as the conceived Object is apt to raiſe.

Suppoſe you have been in deep Love with any Perſon, and have loſt the half of your ſelves, when you remember the Death of that Friend, the Image of him is ready to rob you of your Lives, and make all the Blood retire to your Heart, as if

if Death were about to surprize the main Fort of Life. But on the contrary, if you think of that Person as alive, the remembrance of him makes your Spirits dance, and the Blood to run into your Cheeks, and Smiles to sit on your Forehead, and breeds a Pleasance in your whole Man. Just so would our Saviour be remembred by you, that the Thoughts of him may even kill you with Grief, and transport you with Love, and captivate your Wills, and engage all your Affections, that they may be at his Command, and issued forth at his Pleasure. As you think of a Friend, of a Father, of a Wife, or a Husband, or any one that hath got the Possession of your Heart, so think of him.

By which Examples you may see that I intend not a natural Passion and sensual Commotion in your Soul, but a well grounded Affection.

When we read a true History, or a Romance, we are apt to side with some Persons in the Story; and when we meet with a Duel, we favour one of the Combatants, and are sensible of his Wounds, and sorry for his Fall; as on the contrary we are glad he comes off a Conqueror, and wins the Field. So may a Man when he thinks of Christ and his Tragedy, conceive a natural Hatred and Indignation at the Treachery of *Judas*, and the vile Malice of the Pharisees, and be much moved to see him used in such an unworthy manner, it may be fetch Sighs from his Heart and Tears from his Eyes, and put him into such a huge Passion, as if he suffer'd with

him. But if all this have no Effect in his Life, and produce no answerable Fruits afterwards, it is no more than a natural Motion, and is void of the Divine and Heavenly Spirit.

We must remember Christ therefore, as *Nehemiah* desires God to remember him, by doing Good; or as we remember our Creator, by a true Subjection of all our Faculties to his Sovereign Will.

Then we remember him as we ought, when we get him form'd in our Hearts, and have a more living Image of him left in our Minds, when it stirs and is busy in our Souls, and awakens all other Images, and calls up all Divine Truths that are within us, to send them forth upon their several Employments into our Lives.

Now for the fuller understanding of this Matter, you must know that the Paschal Supper (which is called by *Greg. Naz.* very elegantly τύπος, τύπε ἀμυδρότερος, a more obscure Type of this Type) was instituted for a Remembrance, and was a Feast of Commemoration, as will soon appear if you look but a while into the Particulars of it. And first, you must observe that the very Day of the Passover was לוברון for a Memorial of this miraculous Deliverance out of *Egypt*, as you may read *Exodus* 12. 14. and therefore they are bid, *Exodus* 13. 3. *to remember* this Day, in which they came out of *Egypt*, out of the House of Bondage, *&c.* Thence it was that they were commanded to eat the Lamb with bitter Herbs (*Exodus* 12. 8.) for

a Re-

a *Remembrance* of their hard Bondage in *Egypt*, which made their Lives bitter unto them, *Exod.* 1. 14. So was the unleavened Bread, the Bread of Affliction, in remembrance that they brought their Bread out of *Egypt* unleavened, *Exod.* 12. 34. and were there in great Servitude, *Exod.* 13. 3. so that their Soul was even dried and parched in them. The later *Jews* have added the *Charoseth*, which is a thick Sauce, in Memory of the Clay and Mortar which they wrought in; and they use Red Wine for a Remembrance that *Pharaoh* shed the Blood of their Children. To which may be added, that God required there should be a Rehearsal to their Children of what the Lord had done for them, that so this Feast might be for a Sign upon their Hand, and for a Memorial between their Eyes to all Posterity, as you may see, *Exod.* 13. 8, 9. And thence it is that the *Jews* call that Section of the Law, or the Lesson which they read that Night, the *Haggadah*, Annunciation, or shewing forth, because they commemorated and predicated both their hard Services, and God's wonderful Salvation, and the Praises that were due to him for so great a Mercy.

It is easy now to apply all this to our present Purpose, if we do but consider that this likewise is a holy Feast, whence it is called the † *Lord's Supper* (not only because he appointed it, but because he was the End of its Celebration) and an Entertainment at the * *Table of the Lord.*

† 1 Cor. 11. 20. * 1 Cor. 10. 21.

This

This Feaſt our Saviour firſt keeping with his Apoſtles, who were *Jews*, he makes part of the Paſſover Cheer to be the Proviſion of it, for he takes the Bread and Wine which uſed to go about in that Supper thro' the whole Family to ſignify his broken Body and his Blood which was to be ſhed. Now this was to be in Commemoration of a Deliverance wrought by him, from a greater Tyranny than the *Iſraelites* were under, which made all the World groan, and was ready to thruſt us all below into the Devil's fiery Furnace. And therefore as it is ſaid, *Exod.* 13. 8. *Thou ſhalt ſhew thy Son in that Day, ſaying, This is done, &c.* ſo the * Apoſtle (in a manifeſt Alluſion to that Phraſe) ſaith, that when we *eat this Bread and drink this Cup we do ſhew forth the Lord's Death until he come.* So that we may conclude, that in this Feaſt, in Honour of Chriſt, we are to make a Rehearſal of his famous Acts, to proclaim his mighty Deeds, to ſpeak of the glorious Honour of his Majeſty, and of his wondrous Works, and to endeavour that † one Generation may praiſe his Works to another, and declare his mighty Acts, that they may ſpeak of the Glory of his Kingdom, and talk of his Power.

And indeed it ſhould ſeem that the Memory of a Thing is by nothing ſo ſenſibly preſerved and ſo deeply engraven in Mens Minds, as by

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* 1 Cor. 11. 26. † Pſal. 146. 3, 4, &c.

Feaſts

Feasts and Festival Joys. For it hath been the Way of all the World to send to Posterity the Memory of their Benefactors or famous Persons, by instituting of such solemn Times, wherein Men did assemble together, and by the Joys and Pleasures of them, more imprint the Kindnesses and noble Atchievements of such Worthies in their Minds. So we find among the *Greeks* their Αἰάκεια in Honour of *Æacus*, their Αἰάντεια in Honour of *Ajax*, and in latter Times their Ἀντιγόνεια, and such like, in remembrance of the Merits of such Persons, and how highly they deserved of the Places where their Feasts were celebrated. In like sort the *Jews* had their Feasts in Memory of some great and rare Passage of Divine Providence, tho' not of any particular Persons, lest they should be tempted to worship them as their Saviours, according as the Custom of the Heathen was. But all Worship being due to our Lord and Saviour, he thought fit in like manner to appoint this Feast to be as a Passover unto us, a holy Solemnity, that should call us together, and assemble us in one Body, that we might be more sensibly impressed with him, and that all Generations might call him blessed, and he might never be forgotten to the World's End.

Now of *two things* it is a Remembrance, and *two Ways* we commemorate or remember them.

I. It is instituted * εἰς ἀνάμνησιν τῦ σωμάτος ποιήσασθαι αὐτὸν, &c. for a Remembrance that he was embo-

* *Justin Martyr Dialog. cum Tryph.*

died

died for thoſe that believe on him, and became paſſible for their Sakes. The Bread and the Wine are in Token that he had a true Body, and that the Word was made Fleſh. For thence *Tertullian* and *Irenæus* do confute *Marcion*, who denied the Truth of Chriſt's Fleſh, and made his Body to be a phantaſtical thing; becauſe then real Bread and Wine could not be a Figure of it: And ſo *Theodoret* ſaith out of * *Ignatius*, that ſome (*Simon* and *Menander* I think) did not admit εὐχαειςίας καὶ προσφορὰς, Thankſgivings and Offerings (*viz.* of Bread and Wine in this Sacrament) becauſe they did not confeſs that it was the Fleſh of our Saviour.

Now with what Affection we ſhould call to mind this Love, that God would appear to us not by an Angel in a bright Cloud, not in a Body of pure Air, but by his Son in our own Fleſh, I leave your own Hearts to tell you. Methinks we ſhould wiſh that all the World could hear us proclaim this Love, and that even the Fields and Foreſts, *i. e.* the moſt deſolate and heatheniſh Places, might reſound our joyful Acclamations to him. We ſhould wiſh to feel ſomething of Ecſtaſy, and to go out of our ſelves, when we think of him. For,

II. It was inſtituted † εἰς ἀνάμνησιν τῶν παθῶν, in Commemoration of his Paſſion and Sufferings for us. As the Bread and Wine do commemorate the Truth of his Body, ſo do Bread broken and

* *Dialog.* 3. † *Juſt. Mart.* ib.

Wine

Wine poured out commemorate the Truth of his Sufferings for us, which those phantastical People in the first Times did no less deny. And the Bread and Wine being given to us severally, not both together, do clearly tell us that he was really dead, his vital Blood being separated from his Body, and his Veins and Heart being emptied of it. This is that Miracle of Love which the Apostle saith we should shew forth till he come: This is that famous Act which never ennobled the Story of any Person, that the Lord would purchase Enemies by his own Blood, yea, by the Blood of the Cross reconcile them to himself. The Thoughts of this is able to wound a Heart of Marble with Love, and to turn a Rock into a Fountain of Tears, and to unloose the Tongue of the Dumb, that they may speak the Honour of his Name, and shew forth his Praise. And therefore because this was such a singular Instance of Love, and because it contains in it so many Secrets (which we should have before our Eyes) it is the chief Thing that we are to make a Remembrance of.

But, as I said before, there are Two Parts of this Commemoration, and it cannot be contained within the Bounds of this World, but we must make it reach as far as Heaven. For,

1. We do shew it forth and declare it unto Men, which is sufficiently clear by all that hath been said. We do publish and annunciate unto all that he is the Saviour of the World, and that he hath died for us, and purchased Blessings thereby

thereby beyond Estimate and Account of Human Thought. And further, the Word καταγγέλλειν may import, that we do extol, predicate, magnify, and highly lift up in our Praises this great Benefit, so that all may come to the Knowledge of it, as far as is in our Powers to procure. This Commemoration the Minister chiefly makes unto the People, and all the People together with him to all that are present, so that all may wonder at his Love.

When our Saviour therefore saith, *Do this in remembrance of me*, the meaning is, do this in remembrance that I dwelt in Flesh, in memory of what I suffered, in memory of the infinite Price of my Blood which I shed for you, in memory of the Victory that I have obtained by it over the Enemies and Tyrants of your Souls, in memory of the immortal Glory that I have purchased for you; celebrate this Feast in memory of all these Things, and when I am dead let me always live in your Heart. Tell them one to another in a solemn manner, and declare them in the Face of my Church. Let all Ages know these Things as long as the World shall last, that as the Benefit is of infinite Merit, so may the Acknowledgment be an Eternal Memorial. Be so careful in doing this, that when I come again I may find you so doing.

2. We do shew forth the Lord's Death unto God, and commemorate before him the great Things he hath done for us. We keep it (as it were) in his Memory, and plead before him the Sacrifice

Sacrifice of his Son, which we shew unto him, humbly requiring that Grace and Pardon, with all other Benefits of it, may be bestowed upon us. And as the Minister doth most powerfully pray in the Virtue of Christ's Sacrifice when he represents it unto God, so do the People also when they shew unto him what his Son hath suffered. Every Man may say, *Behold, O Lord, the bleeding Wounds of thy own Son, remember how his Body was broken for us, think upon his precious Blood which was shed in our Behalf; let us die if he have not made a full Satisfaction; we desire not to be pardoned if he have not paid our Debt. But canst thou behold him and not be well pleased with us? Canst thou look on his Body and Blood, which we represent to thee, and turn thy Face from us? Hast thou not set him forth to be a Propitiation thro' Faith in his Blood? O Lord, then suffer us, sinful Creatures, to plead with thee. Let us prevail in the Virtue of his Sacrifice for the Graces and Blessings that we need, and hide not thy self from us, unless thou canst hide thy self from thy Son too, whom we bring with us unto thee.* In this sort may we take the Boldness to speak to God, and together with a Representation of Christ, we may represent our own Wants, and we may be confident, that when God sees his Son, when we hold up him (as it were) between his Anger and our Souls, he will take some Pity, and have Mercy upon us. Just as a Poor Man, pleading with a King, commemorates to him the worthy Deeds of some of his Ancestors, or makes mention of the Name

Name of some high Favourite, for whose Sake he desires his Petition may be granted; so it is with us when we come before God to request Mercy of him; we can hope to prevail for nothing but thro' the Name of our Lord, whom we can never mention with so much Advantage as when we solemnly commemorate his Sufferings and Deservings, for then we pray and do something else also which God hath commanded, so that there is the united Force of many acceptable Things to make us prevalent. And hence I suppose it is that * *Isid. Pelus.* calls the Sacramental Bread ἄρτον προθέσεως, the *Shew-bread* (as we render it) which we set before God, as that stood always before his Face in the Time of the Law, that God looking upon it might remember his People *Israel for good.*

It will not be unprofitable to add, that this was one Reason why the Ancients call'd this Action a Sacrifice (which the *Romanists* now so much urge) because it doth represent the Sacrifice which Christ once offered. It is a Figure of his Death which we commemorate, unto which the Apostle St. *Paul* (as a learned † Man conceives) hath a Reference, when he saith to the *Galatians, That Jesus Christ was set forth evidently before their Eyes, crucified among them.* They saw (as it were) his Sacrifice on the Cross, it was so lively figured in this Sacrament. And it is very plain that * St. *Chrysostom* (or whosoever

* *L.* 1. *Epist.* 123. † *L' Empereur.* Gal. 3. * Hom. 27. τί ἐν ἡμεῖς καθ' ἑκάστω ἡμέραν ἃ προσφέρομεν.

was

was the Author of those Commentaries) understood no more, when as he thus speaks, upon the Epistle to the *Hebrews*: *What then? do not we offer every Day? yet we offer by making a Commemoration (ἀνάμνησιν) of his Death. And we do not make another Sacrifice every Day, but always the same, or rather a remembrance of a Sacrifice.* Such an unbloody Sacrifice, which is only rememorative, and in Representation, we all acknowledge. And if that would content them, we make no Scruple to use *Eusebius*'s Words, who saith it is *a Remembrance instead of a Sacrifice* *; and in another place, *We sacrifice a Remembrance of the great Sacrifice* †. And so every Christian is a Priest or a Sacrifice when he comes to the Table of the Lord. For as our Lord saith to his Apostles, *Luke* 22. 19. *Do this in remembrance of me*, so he saith to every private Christian the same Words, 1 *Cor.* 11. 24. only there is this difference, that *Do this*, &c. in St. *Luke*, doth manifestly refer to those Words before, *to take Bread, give Thanks, and give to others* (which is only the Minister's Work) but in St. *Paul*, *Do this*, &c. refers to, *take, eat*, which immediately precedes, and this is to be done by all; so that both the one and the other, in their several Kinds, do commemorate Christ, and represent him to the Father.

And that it is only a Memorial of a Sacrifice, and not a propitiatory Sacrifice, the Arguments

* *L.* 1. *Demonst. Evang.* μνήμη ἀντὶ θυσίας. † Θύομεν ἢ μνήμην τοῦ μεγάλου θύματος.

of a Divine in the Council of † *Trent* will prove, in Spite of all Opposers: *Our Saviour*, saith he, *did not offer Sacrifice when he instituted this Sacrament, for then the Oblation of the Cross would have been superfluous, because Mankind would have been redeemed by that of the Supper, which went before. Besides* (saith he) *the Sacrament of the Altar* (as he calls it) *was instituted by Christ for a Memorial of that which he offered on the Cross. Now there cannot be a Memorial but of a thing past, therefore the Eucharist could not be a Sacrifice before the Oblation of Christ on the Cross, but shewed what we were afterwards to do.* From hence we argue, That if it was not so then, neither is it so now, we do nothing but what Christ then did, and therefore if he offered no Sacrifice, neither do we, but only commemorate that Sacrifice which he was then about to offer; therefore a *Portugal* Divine in that Assembly made a Speech to prove that it could not be demonstrated out of the Scripture that this Sacrament is a Sacrifice, but only out of the ancient Fathers, and he answered all the Arguments to the contrary so strongly, and the Protestants Arguments afterwards so weakly, that the most intelligent were of Opinion that he did not satisfy himself. But of this perhaps too much, unless the State of Things among us plead my Excuse.

I will add but one thing more, and so put an End to this Chapter; that it may be called a

† *Hist. Conc.* Trent.

Sacrifice,

Sacrifice, because with the Action we do offer Prayers to God for all good things. And so St. *Augustin* † expounds that Place in 1 *Tim.* 2. 1. concerning the Petitions put up at the Lord's Supper; by *Supplications* he understands the Petitions put up before the Bread and Wine be blessed; by *Prayers* he understands those whereby they are blessed and sanctified, and made ready to be given to the People; by *Intercessions* he understands the Prayers made for the People when they do partake (for then the Minister, as if he were a kind of Advocate, doth offer them to God, and commit them to his Hand) after which follow the εὐχαριστία, *Givings of Thanks*, which are made by all, for that and all other Mercies that the good God bestoweth on us. Whatsoever becomes of this Interpretation, we need not fear to call the whole Action by the Name of a Sacrifice, seeing part of it is an Oblation to God of hearty Prayers and Thanksgivings (as you shall see presently) and it is not unusual for that to be said of a whole that is exactly true but of one part. But methinks it much unbecomes Christians to quarrel about Names, especially about the Name of that which should end all Quarrels, and therefore I only intended to shew how this Word may be used (if we please) without Danger, and how the ancient Church did understand it.

† *Epist. 59. ad Paulinam.*

A PRAYER.

BLessed Lord, who hast ordained this holy Feast for a solemn and affectionate Commemoration of the condescending Kindness of our most gracious Lord and Master in taking our Nature upon him, but especially in laying down his Life, nay, suffering the Death of the Cross for us, possess my Soul, I beseech thee, beforehand with such lively Thoughts of him, and of his Love to me, and with such ardent Love to him, who hath given himself for me, that when I come to do this in remembrance of him, *I may want none of those devout Affections which becomes his Presence, and ought to attend upon him, but may so magnify and praise this inestimable Benefit, and make such a Representation of it unto thy Divine Majesty, that I may obtain all that Mercy and Grace from Thee which he purchased by the Sacrifice of his most blessed Body and Blood.*

Which, I beseech Thee, give me Grace to commemorate with such Supplications and Prayers, such Intercessions and Thanksgivings, that I may offer up unto Thee spiritual Sacrifices acceptable unto Thee, thro' Christ Jesus. Amen.

CHAP. II.

It is a Remembrance of Christ with Thanksgiving. For it is a Feast. The Jewish Feasts upon their Sacrifice a Pattern of it, especially the Paschal Supper, in which they sung an Hymn. Our Saviour gave

gave Thanks and blessed when he instituted this Feast. And his Disciples kept it with Gladness of Heart. And all Churches ever since have celebrated it with Praises and Thankgivings. From whence it is evident there are two other Senses in which it may be called a Sacrifice.

THis holy Action is to be next of all consider'd as a Remembrance or Commemoration with thanksgivings, † ἀνάμνησις μετ' εὐχαριστίας, and thence it is called by the Name of *Eucharist*, i. e. *Thanksgiving*, according to the Phrase of ancient Times; for as the Bread and Wine, the breaking and pouring out, are Representations, so our *taking*, *eating* and *drinking*, express our hearty Resentments; this good Cheer cannot but breed a certain Chearfulness, this Divine Food cannot but fill us with Gladness; after we have tasted the Sweetness of Heaven and Earth, after we have feasted on that which Angels desire to feed but their Eyes withal, how can it chuse but breed a Spiritual Joy in our Souls, and make our Mouths break forth into Singing? If there be any Wine that makes glad the Heart of Man, this sure is it, which is pressed (as it were) out of the Celestial Vine, and tastes not of the Blood of the Grape, but of the Blood of God; this should send up our Souls in Songs of Praise to Heaven; this should make us wish that we could evaporate our Spirits in Flames of

† *Justin Martyr, Apolog.* 2.

Love, and that our Souls were nothing but a Harmony and Consent, that we might always be tun'd to his Praises. And tho' the Angels have many Strains of Praise that we are unacquainted withal, yet this is a Note that they cannot sing: * *Unto him that hath loved us, and washed us from our Sins in his own Blood, and hath made us Kings and Priests unto God and his Father, to him be Glory and Dominion for ever.*

Now for the fuller understanding of this, I take these Six Things to be considerable.

1. That as it is a Feast it betokens Joy, and all Joy at such Times is express'd by Songs. If we will believe the wiser sort of Heathens, they look'd upon their Publick Feasts not only as Times of Ease and outward Mirth, but as Instruments to raise their Thoughts to spiritual things, and fill them with an inward Joy. So † *Proclus* doth apply their Customs in the Ἀπαλλέια to intellectual things, which he saith lay hid under such Ceremonies. And among other Matters, he saith, that their Feasts on the first Day of those Solemnities were an Emblem of the perpetual Quiet and Tranquility we should labour for in the World, knowing, *that if we be filled with God, he brings in with him a never ceasing Feast.* Do I hear a Heathen speak? Are these Words dropt from the Pen of a Pagan? O my Soul that readest this, blush to think that thou shouldst celebrate a Divine Feast without a Feast, and come

* Rev. 1. 5, 6. † *Lib.* 1 *in Timæum,* ἐὰ γὰρ πεπληρώμεθα θεοῦ διδόντος ἑορτὴν ἄγει.

to

to the Table of God empty and void of God. For if they labour'd to see something Divine under I know not what strange Rites, how can we chuse but be fill'd with God and Festival Joys when we sit with him at a heavenly Banquet? And if we be, then there will be all the usual * Attendants and Companions of such Seasons, the Soul will begin to leap and dance for Joy, it will awake Psaltery and Harp, I mean all the Instruments of Praise. And so the Apostle (speaking I suppose of the Christian Feasts and Entertainments) *bids them not be drunk with Wine, wherein is Excess, but be filled with the Spirit, speaking to themselves in Psalms, and Hymns, and Spiritual Songs, singing and making Melody in their Hearts to the Lord* †. These two things did commonly finish the Heathen Meetings. After they were well liquor'd with Wine they used to sing and roar the Hymns of *Bacchus*. The Apostle therefore opposes two sorts of heavenly Pleasure unto that Madness, bidding them not to gorge themselves with Wine, but to crave larger Draughts of the Spirit, not to fill the Air with ἐλελεῦ to *Bacchus* (as the manner was) but with Hallelujahs unto God; full they might be, so it were with the Holy Ghost; and chant they might, so it were Psalms and Thanksgivings to the Lord. * *They shall be abundantly satisfied with the Fatness of thine House* (saith the Psalmist) *and thou shalt make them to drink of the River of*

* Luke 15. 25. † Ephes. 5. 18, 19. * Psal. 36. 8. *Inebriabuntur ubertate*, &c. vulg.

thy Pleasure. Even a Heathen could say, * *That the Reward of Virtue is a perpetual Drunkenness.* But then we must distinguish of Drunkenness as †*Ficinus* doth, who hath well noted that there is one earthly and mundane, when the Soul drinks of *Lethe*'s Cup, and is beside herself, and unmindful of all Divine Things. This is it the Apostle speaks against in the beginning of these Verses as a heathenish Crime. But there is another Celestial Drunkenness, when the Soul tastes of heavenly Nectar, and is indeed out of itself, because above itself, when it forgets these mortal Things, and is elevated to those which are Divine, feeling itself by a supernatural Heat to be changed from its former Habit and State. This is it which the Apostle exhorts unto, this is it which we must long for when we are at the Supper of the Lord. This is that which the Spouse means (according to some ancient Expositors) when she saith, *He hath brought me into his Banqueting-House* (or Wine Cellars) *and his Banner* (or Covering*) *over me was Love.* The Septuagint make it a Prayer, and render it thus: *Bring me into his Wine Cellar, place Love over me.* Which may be conceived (saith † one) as the Voice of the Church to the Apostles and Ministers, * *Prepare for me the Supper of the Lord, set me down orderly at the ἀγάπη, Feast of Love.* There

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* *Præmium virtutis esse perpetuam ebrietatem.* † *v. Argumentum dialogi* 2. *de justo.* * For they feasted upon Beds, *Cant.* 2. 4. † *Polychronius.* * Συγκατάθές μοι τὸ σῶμα τῦ Χριςῦ, ἐν τῇ ἀγάπῃ τελάγῃσι ποιήσας.

is nothing that holy Souls can more desire than to be so satisfied with him that their Mouths may praise him with joyful Lips. This is the Fruit of the spiritual Inebriation, that the Soul meditate spiritual Songs and Hymns to God. And indeed the better sort of Heathens did in their Feasts sing the Praises of famous Men, which good Criticks make the true Original of the Word *Encomium*. And so the * Apostle exhorts the Christians, that they would break forth into their Praises of God and Christ, who were most worthy of all their Hymns.

Before I end this let me observe, that every one may sing such Hymns as the Apostle calls for, and indite them in his own Heart unto God, because a Hymn is not (as we ordinarily think) only Praise in Verse and Metre, but any Words of Thanksgiving that set forth the Merits of him that we extol. So a Heathen will teach us, if we be still to learn it. When a Man (saith *Libanius*†) hath any Gift given him by God, he should by way of Thankfulness return something unto God; and some give one thing, some another; *the Shepherd offers a Pipe, the Huntsman a Stag's Head, the Poet a Hymn in Metre, the Orator a Hymn without Metre; and in my Judgment* (saith he) *a Hymn is more valuable with God than Gold, and far to be preferr'd before it.*

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* Ἐγκώμιον φησὶ τὸ ἐν κώμοις ἄδειν, τοὺ ἐπαίνους ἢ ἀγαθῶν ἀνδρῶν. † Orat. 32. Ἄρτεμις· ποιητὴς ὕμνου ἐν μέτρῳ ἢ ῥητορικὸς ὕμνον ἄνευ μέτρου, δοκεῖ δ' μοι φίλος τοῖς θεοῖς ὑμνῳδὸς χρυσοῦ πεφυκειότερος.

Now

Now Love will make any one eloquent; if our Hearts be full of God, they will run over; Thanksgiving and Praise is the natural Language of a pious Heart, and there is no such copious Subject whereon to spend them as the Lord Christ, and in the Knowledge of Christ nothing so admirable as his Death, and therefore when we commemorate that, the high Praises of God must be in our Mouths.

II. The *Jewish* Feasts upon their Sacrifices do more plainly instruct us in this Matter; they that offer'd *Peace Offerings* unto God, were admitted to eat some part of them after they were presented to him, and some pieces of them burnt † upon his Altar; and this is called *partaking of the Altar* (which was God's Table, *Ezek.* 41. 22: *Mal.* 1. 7.) where they did rejoice before him as those that were suffer'd to eat and drink with him. So I observe, that where there is mention made of their *eating before the Lord* (which can signify nothing else but their partaking of the Altar, and feasting at his Table) they are said likewise to *rejoice before him*, *Deut.* 12. 7, 18. *Deut.* 16. 11. in the latter of which Places, after he had given Command concerning the Three great Feasts, he adds, *ver.* 14. *Thou shalt rejoice in thy Feasts.* And in the latter End of King *David*'s Reign, when *Solomon* was Crowned, there were Sacrifices offer'd in abundance *for all Israel* (as you may read, 1 *Chron.* 29. 21, 22.) and the People are said to eat and drink *before the Lord*

† 1 Cor. 10. 18.

on

on that Day with *great Gladness*. But the Psalmist's Words are most to be observ'd to this Purpose, *Psal.* 116. 12, 13. where to the Question, *What shall I return to the Lord for all his Benefits towards me?* He returns this Answer, *I will take the Cup of Salvation*, &c. *i. e.* when I offer σωτήρια, Sacrifice for Salvation or Deliverance that God hath granted me out of Trouble, I will remember the Mercy of God with all Thankfulness as I feast upon the Remains of that Sacrifice. For it was the manner that the Master of the Sacrifice should begin a Cup of Thanksgiving to all the Guests that he invited, that they might all praise God together for that Salvation, in Consideration of which he paid these Vows unto him. And in those Words the Ancients thought they tasted the Cup of Salvation which we now drink in the Supper of the Lord, expounding them in the analogical Sense to signify * τ μυστηίων κοινωνίαν, the Participation of the Christian Mysteries, for in them we are to lift up Songs of Praise to Heaven as we feast upon the Sacrifice of Christ, and we are to laud his Name who hath done such great Things for us, and raised up a Horn of Salvation to his People. But,

III. In the Paschal Supper, when they eat the Lamb in Memory of the Salvation out of *Egypt*, these Festival Joys and Thanksgivings were more easy to be observed, at which Time the 116th Psalm was one of those that used to be

* *Chrysost.* in Psalm 116.

sung.

sung. For the Masters of the *Jewish* Learning tell us, that besides their Forms of Blessing and Thanksgiving when they took the Bread and Wine (which I need not recite) they likewise sung a Hymn, begining at the 113, and reaching to the End of the 118 Psalm, the former part of it, to the End of the 114th, was recited when they sat down to eat, and when the fourth and last Cup went about, then they sung the latter part, which concluded the Solemnity. This Hymn was called * הלל מצרי, the *Egyptian* Hymn, as *Abarbanel* relates, in Memory of the great Deliverance that God vouchsafed them when he slew the First-born of *Egypt*, and brought them out of the House of Bondage, that they might for ever serve him, and offer Sacrifices unto him. And it may be noted that the beginning of that Hymn doth so clearly refer to that Deliverance, and the latter End of it so manifestly refer to Christ, who was in the Passover represented, that there could not be one more fitly chosen for that Commemoration; which likewise may teach us, if we had no other Light to guide us in the Business, that our Lord is to be remembred with such Hymns and Praises.

It is likely the † Heathens took their Custom of drinking Cups of Praises to their Gods after their Feasts from this *Jewish* Original, the first

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* *V.* Buxtorf. *in voc.* הלל † See the Schol. upon *Aristoph.* in *Plut.* & *Equit.* but especially in *Iren.* p. 642. Φασὶ γὰρ ὅτι δειπνήσαντες ἐπῤῥόφουν ἀγαθοῦ δαίμονος, ἀπαλλάττεσθαι μέλλοντες, ἕνεκα Διὸς σωτῆρος.

of

of which they drank as soon as they had supp'd, and called it the Cup ἀγαθοῦ δαίμονος, of their *good Genius*; the last, which they drank for a parting Cup, they call'd Διὸς Σωτῆρος, the Cup of *Jupiter the Saviour*; and in them they gave Praise to their tutelar Angel, and the greatest of their Gods, their prime Conservator. For that this Drinking was a Kind of Sacrifice of Praise, and join'd with Hymns, * *Xenophon* will teach us, who thus speaks: *When the Tables were taken away they offered a Drink Offering, and sung a Song of Praise, and so departed.* The Cup of Devils or Dæmons which the Apostle forbids the *Corinthians*, 1 *Cor.* 10. 21. are by some taken to be these which I have mentioned, wherewith they concluded their Feasts, after they had sacrificed unto them; it may be well so; and thus much we learn from them (who did but corrupt many good Notions of Religion) that it was an ancient Practice in the World to offer Praises to God, as the last and best of their Sacrifices; and that this Cup which our Saviour filled to his Disciples was truly such a Cup of Salvation, you may see by his own Practice. For,

IV. Our Saviour, in Imitation of the *Jewish* Solemnities, did institute this Supper of his with such Joys as I am speaking of; for first he did † εὐχαριστῆσαι, give Thanks, or εὐλογῆσαι, bless and praise God, which was not because they were going to Supper (for St. *Matthew* saith distinctly *v.* 16.

* *In Sympos.* ὡς δ' ἀπηρέθησαν αἱ τράπεζαι ᾠδὴ ἐπεισήλθε καὶ ἐπαιάν τις. *Delrio in* Isa. 65. 11. † Matth. 26. 1 Cor. 11.

that

that as they were eating he took Bread and blessed, and the Cup he took after Supper) but with a particular respect to this Business, that he might teach us what the Minister should do, and all the People joining together with him. And * *Paulus Fagius* thinks it not unlikely that our Saviour used some part of the Form of Benediction that is still in the *Hebrew* Books, blessing God after that Manner that then was in Use among the People of God, to which the latter *Jews* have made some Additions.

2*dly*, They sung a Hymn before they departed, which *Paulus Burgensis* imagines to have been no other than that *Egyptian* Hymn which I mentioned before (called by some the great *Hallel*) because his Disciples were best acquainted with it; and thus much seems to be considerable, that there is not only much of Christ in that Hymn (as was noted before) but likewise that the whole Multitude of Disciples, not many Days before, when they brought the Lamb of God, which was to be offer'd at the Passover, into *Jerusalem*, did rejoice and sing Praises to God with a part of it, as may be discerned if you compare *Psalm* 118. 25, 26. with *Matth.* 21. 9. and *Luke* 19. 37, 38.

The † Paschal Lamb was to be taken up from the Flock four Days before the time of its offer-

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* *In Targ.* Deut. 8. *Verisimile est Christum quibusdam, quæ in his precibus continentur, maxime quod principium & finem attinet, usum fuisse, non autem aliis quæ a posterioribus Judæis addita sunt.* †Exod. 12. 3, 6.

ing,

ing, in Conformity to which (it is like) our Saviour was solemnly now taken and brought to *Jerusalem* just so many Days before he was to be offered (compare *Matth.* 21. 17, 18. and *Matth.* 26. 1.) and as the *Hosanna* which they sung at his Preparation to his Sacrifice was taken (as you have seen) out of that Hymn, so it is probable they used no other when he was represented to them as slain and eaten by them. It will not be out of our way to observe further, that this Psalm was so remarkable, that the next day after these Hosanna's (when he saw they wrought nothing upon the *Pharisees)* he reads them their Doom out of it, and declares to them his Exaltation tho' they might kill him, *Matth.* 21. 42. *The Stone which the Builders refused, the same is become the Head of the Corner. This is the Lord's doing, and it is marvellous in our Eyes.* But whatsoever become of this Conjecture, and supposing the Hymn to be unknown, our Lord, no question, taught us by this Practice what we should do when we celebrate his Memory. And accordingly you shall find in the Scripture,

V. That the Disciples did eat this Bread ἐν ἀγλιάσει καρδίας, with a Gladness and Leaping of their Heart for Joy, αἰνοῦντες Θεὸν, * praising and lauding God, extolling of his Name with Hymns for all his Benefits; therefore the Apostle † *Paul* calls it the *Cup of Blessing*, because (saith* S. *Chrysostom)* when it is in our Hands we laud the Name

* Acts 2. 46, 47. † 1 Cor. 10. 16. * Θαυμάζοντες καὶ ἐκπληττόμενοι τὴ ἀφάτε δωρεᾶς. *in loc.*

of

of God with Songs of Praise, wondring and being astonish'd at this unspeakable Gift; or as *Justin Martyr* doth express it, because the Minister taking the Cup, gave Thanks, and blessed God, as our Saviour did, and all the People said *Amen*, making a solemn ἐπῳδήμια, or Acclamation, and testifying thereby their Hearts to be in that Thanksgiving. But I need not have recourse to him, the Apostle himself in the same * Epistle acquaints us with it when he saith, *When thou shalt bless † with the Spirit (i. e.* in an unknown Tongue*) how shall he that is unlearned say Amen at thy giving of Thanks * seeing he knows not what thou say'st?* From these Words ἐυλογήσῃς and ἐυχαεισίᾳ, *shalt bless, and giving Thanks, Beza* thinks that he touches upon the Lord's Supper, as you may see *Matth* 26. 26, 27. And besides the Apostle seems in that Chapter to direct the *Corinthians* how to handle the whole Divine Service so, that it might be to Edification. Now having spoken concerning *Prayer* and *singing of Psalms*, v. 14. 15. and instructing them afterwards concerning teaching and interpreting of Scripture, *v.* 19, 26. in all likelihood he here tells them how to behave themselves to the same profiting of others in the Supper of the Lord, at which there were many Rudenesses committed by the People. And that which he teacheth them, is, to give Thanks in a known Tongue, that so all the Peo-

* 1 Cor. 14. v. 16, 17. † ἐὰν ἐυλογήσῃς, &c. * ἐπὶ τῇ σῇ ἐυχαεισίᾳ. So the learned Mr. *Thorndike* also.

ple

ple when the Minister comes to εἰς αἰῶνας τῶν αἰώνων, *for ever and ever* (as S.**Chrysostom* speaks) might assent with their Wishes, and say, *Amen*. From whence we may collect, that giving of Thanks is so considerable a Part of this Service, that, in the Apostle's Stile, it involves the whole of it.

VI. It may further be observed, That all Churches in the World have always used Divine Praises in this Commemoration, and (if we may believe ancient Records) such as are very conformable to the *Jewish* Benedictions at the Passover, ברוך אתה יי, &c. *Blessed art thou, O Lord our God, the King of the World, who hast produced Bread out of the Earth; and blessed art thou*, &c. *who hast created the Fruit of the Vine.* And afterward, *Let us bless him who hath fed us with his own, and by whose Goodness we live*, &c. For so we read in † *Justin Martyr*, and others, that in their Times the Church used to praise God for all Things, and particularly for those Gifts of Bread and Wine; and so for Jesus Christ, his Death, Passion, Resurrection, and Ascension, beseeching the Father of the whole World to accept of the Offering they made to him. And in after Ages *Cyril* of *Hierusalem* saith, μνημονεύομεν οὐρανοῦ καὶ γῆς, *We make mention of the Heaven, the Earth, the Sea, and all the Creatures, reasonable and unreasonable; of the Angels, Archangels, and Powers of Heaven, praising God, and saying, holy,*

* So *Justin*, εὐχαειστήσαν]ος τοῦ προεστῶτος καὶ ἐπιφημίσαντος παντὸς τοῦ λαοῦ. † *Apolog.* 2. & *Constit. Apost.*

holy, holy, Lord God of Sabbaoth, &c. These do very much correspond with those *Hebrew* Forms, which perhaps they were willing in part to imitate, for the greater Satisfaction of the *Jewish* Christians, who constituted part of their Assemblies. One thing more seems to be very clear, that from the *Hallel* of the *Jews* it was that some ancient Christians used in the Fifty Days after *Easter*, to sing and ingeminate Hallelujahs in their Assemblies, as a Remembrance of that great Hymn which the Prince of the Church and his Apostles sung after this Supper. This St.* *Augustin* takes Notice of, but saith, that in his Days those Hallelujahs used to be sung at other Times also.

From all which we may discern a farther reason why they call'd this Sacrament by the Name of a † Sacrifice, because they did *offer unto God Thanksgiving* (as the *Psalmist* speaks *Psal.* 50. 14.) which is one of the * spiritual Sacrifices which every Christian is consecrated to bring unto him. It is confessedly true, that there never was any Festival instituted by any People of the World, but one part of it was a reverend Acknowledgment of God, and a Thanksgiving to him for his Benefits. And there never was any solemn Feast, either among *Jews*, *Persians*, *Greeks*, *Ægyptians*, or *Romans*, without some Sacrifice

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* *Ut autem Hallelujah per illos solos quinquaginta dies in Ecclesia canetur, non usquequaque observatur*, &c. Epist. 120. † *In isto autem sacrificio, gratiarum actio & commemoratio est carnis Christi quam pro nobis obtulit.* Fulg. de fide. * 1 Pet. 2. 5.

to

to their Gods. *Christians* therefore are not without their Sacrifice also when they keep this Feast, and such a one as is very befitting God, and which no rational Man can deny to deserve the Name. For * *Porphyry* disputing against the eating or sacrificing of Beasts unto God, denies that thereupon any ill Consequence could be grounded, as if he denied all Sacrifices to him. No, saith he, θύομεν τοίνυν καὶ ἡμεῖς, *we likewise sacrifice as well as others*, ἀλλὰ θύσωμεν ὡς πρέπει, *only we will sacrifice according as is most meet.* And there he assigns to every Deity its proper Homage and Acknowledgment belonging to it, saying that to the great God who is ὁ ἐπὶ πᾶσι, *He above all*, we sacrifice nothing but pure Thoughts, and speak not so much as a Word of him. But to those that are the Off-spring of God, the Celestial Inhabitants, ἅ τῷ λόγῳ ὑμνῳδίαν προσδέξεσθαι, *we give Hymns and Praises, which are the Conceptions and Expresses of our Mind*; and so he proceeds to the more petty Tributes paid to the lesser Gods. According then to this Heathen Divine, the Praises of God may well pass for the most proper Sacrifice; and he makes account that there is none better but only *silent Adorations.* A Soul breathing forth it self out of an ardent Affection in holy Hymns, is more acceptable to God than the richest Gums, or the sweetest Wood that can fume upon his Altars. But a whole Soul full of pure Thoughts, too

* *Lib.* 2, περὶ ἀποχ. ἐμψ.

great to come out of the Mouth, and more clear than to be imbodied in Words, is transcendent to all Oblations.

But yet I would not be so mistaken, as if I thought the Christian Thanksgiving consisted only in inward Thoughts and outward Words, for there are Eucharistical Actions also, whereby we perform a most delightsom Sacrifice unto God.

We must not when we come to God appear before him empty, but we are to consecrate and offer unto him some of our Temporal Goods, for the Relief of those that are in Want, which may cause many * Thanksgivings to be sent up by them to God. It hath been said before that our whole selves ought to be offer'd, as an *Holocaust* to God, and our Love should be so great, as to spend our Souls and Bodies in his Service; now in Token that we mean so to do, we must give something that is ours unto him for to be employ'd to his Uses. We are to give God an Earnest of our sincere and entire Devotion to him, by parting with something that we call ours, and transferring it to him. Of this the Apostle speaks, *Heb.* 13. 15, 16. where the serious Reader (that can stay so long as to peruse those Scriptures which I cite) will find both Praise, and likewise Communication of our Goods to others, to be called *Sacrifices.* So that the Spiritual Sacrifice of our selves, and the Corporeal Sacrifice of our Goods to him, may teach the Papists that we are

* 2 Cor. 9. 11, 12.

Sa-

Sacrificers as well as they, and are made Kings and Priests unto God. Yea, they may know that the Bread and Wine of the Eucharist is an Offering (out of the Stock of the whole Congregation) to this Service, according as it was in the Primitive Times, when (as * *Justin* saith) they offer'd Bread and Wine to the προεστὼς, chief Minister of the Brethren, who took it, and gave Praise and Glory to the Lord of the whole World, and then made ἐπὶ πολὺ, a large and prolix Thanksgiving to him that had made them worthy of such Gifts. We pray him therefore in our Communion Service to accept our Oblations (meaning those of Bread and Wine) as well as our Alms. We still make λογικὼ καὶ ἄκπνον θυσίαν (as *Origen* his Phrase is) a rational and unsmoaky Sacrifice, for we offer our selves, and our Prayers, and our Praises, and our Goods; so that if you please we may call the Table of the Lord λογικὼ τράπεζαν (in *Theodoret*'s Stile) a rational Table, where as God provides for us, so we provide for him in those that are his Members, and offer upon it those Sacrifices which are most befitting either him or rational Creatures. And that you may see we are engag'd to this kind of Offering, it is to be observ'd, that the eating of the Lamb was not all the Solemnity of the Passover, but they sacrific'd likewise Offerings of Thanksgivings in abundance, that there might be Provision for the Poor. You may understand this

* *Apolog.* 2.

and a difficult Place of Scripture both together. It is said (according to our Translation) in *Deut.* 16. 2. *Thou shalt sacrifice the Passover unto the Lord thy God, of the Flock, and of the Herd* (or Sheep and Oxen) *in the Place where he shall chuse*, &c. It is well known that the Sacrifice of the Passover was to be a Lamb, *Exod.* 12. 5. taken from the Sheep or Goats, and might not be of any other Kind. Therefore by בקר Oxen, or the Herd, in this Place, *Aben Ezra*, and others, understand the Eucharistical Sacrifices, which we find 2 *Chron.* 35. 7, 9. were offer'd in great abundance. Or as *Abarbanel* will have it, *Moses* speaks briefly of the Passover (as having sufficiently told them the Manner of it before) so that we are to understand ו to be wanting before צאן (*i.e. and* to be wanting before *of the Flock*) and thus we must read them: *Thou shalt sacrifice the Passover to the Lord, and Sheep and Oxen.* Whichsoever way we take them, they tell us thus much, that there were other Sacrifices to accompany the Lamb. For the *Jews* were bound at the Three Solemn Feasts to be very liberal and bountiful, and offer according to their Abilities, that so the *Levites* and Strangers, the Fatherless and Widow, might feast and rejoice together with them, as you may see *v.* 10, 11, 16, 17.

Now Christ at this Feast having nothing else to offer besides the Lamb, he did offer himself, which was more than if the Cattel upon a Thousand Hills had been burnt unto God, or all the World had been laid on its Funeral Pile. In this he

he dealt the greatest Charity to the World, and by his Poverty made us rich; so that we are the more engag'd, not only by their Example, but by his, to offer up something unto God beside Praises, that may supply the Wants of those who may justly look to be refreshed by us.

To conclude then this Chapter: We must remember always when we approach to the Table of the Lord, that we are to bring *Hearts full of Thankfulness, and Mouths full of Praises, and Hands full of Alms*; and that we may bring all these, we must bring our selves to be offered to him. Our Hearts must flame with Love, our Minds must reek with holy Thoughts, our Mouths must breathe forth Praises like Clouds of Incense, and our Hands must not be lifted up with nothing in them, but we must pay such Acknowledgments unto God that may really testify that we and all ours are his; we are to think that we come solemnly to bless the Lord for all his Mercies, and especially this great and rich one, that he hath given his Son to die for us, and that he hath purchased Forgiveness, Repentance, Grace and Salvation by his Death on such desirable Terms; and we must think likewise that blessing of him includes in it self such good Works as will provoke others for to bless him.

If you would briefly understand therefore what the meaning of this holy Rite is, remember that it is *a Commemoration of Christ and his Death, with hearty Thanksgivings for all the Benefits that we receive thereby.*

A PRAYER.

BLessed be thy Name, O Lord, who hast made our Religion such a chearful Service of thee, and hast given us such abundant Cause to give thee Praise and Thanks perpetually, or rather to sing joyful Hymns in Honour of thy holy Name, who hast not thought thy Son too great a Gift to bestow upon us, and in Honour of our blessed Saviour and Redeemer, who hath not thought his own Life too much to part with for us.

Yea, we ought to give Thanks and rejoice that thou hast instituted this holy Feast, to be an everlasting Thanksgiving for him and to him, and especially then to have our Hearts as full of Joy as they can hold when we come to partake of it, to think that we are so highly favoured by him and beloved of him.

Blessed be thy Name that I am already thus disposed to bless and praise thee, which is an Earnest of the Power of thy holy Spirit to be with me, to excite and stir me up to the highest Degree of Joy and Thankfulness when I come into thy Presence, to feast with him at thy holy Table.

O fill me then with admiring Thoughts of his astonishing Grace, that I may be filled, as the Apostles were, with Gladness of Heart, triumphing in the Honour thou hast done me, in making me so nearly related to the Lord of Life and Glory, of which had I a full Sense, I know it would transport my Spirit from all these little things here, and fill me with Joy unspeakable and full of Glory.

Vouchsafe

Vouchsafe me as much of this as thou in thy wise Goodness shalt think fit to impart unto one that is unworthy of the least of thy Mercies; for all which enable me then, as I do now, to bless and praise thee, and with a chearful Heart to make thee, together with the Oblation of my self, both Soul and Body, the Oblation of some part of those good things which thou hast blessed me withal, as an Earnest that I intend not to forget to do Good and to Communicate, with which Sacrifices I know thou art well pleased, thro' Christ Jesus.

To whom, with the Father, and the Holy Ghost, be endless Praises. Amen.

CHAP. III.

The third End of this Feast is to be an holy Rite, whereby we enter into Covenant with God, for God hath made it an Act of Worship, whereby we acknowledge him, and engage our selves to him; as we eat at his Table, we profess our selves to belong to his Family; by feasting at the same Table Covenants were anciently made, especially by feasting on a Sacrifice.

The eating of this Sacrifice is a solemn Oath of Fidelity to him, as appears by what the Heathens thought of the Devotions of the ancient Christians.

THere will be no such Cause of Joy as the former Discourse hath spoken of, if we be not

not faithful unto God and his Son Chriſt. And therefore we muſt further conſider this Action *as a Rite whereby we enter into Covenant with him.* This is included in our *taking* the Bread and Wine, as well as in our *eating* and *drinking* of them, and was expreſſed before, when I ſaid, we muſt offer our ſelves to God as the greateſt Act of our Thankſgiving. That offering of our ſelves is ſuch a thing, that it puts us out of our own Power; and beſides we enter here into ſtrict Engagements never to reſume or draw back our ſelves again, never to challenge any Right to have our ſelves in our own Diſpoſal; we make a ſolemn Agreement with the Lord Jeſus that he ſhall dwell in us, and poſſeſs himſelf of all our Faculties, as the ſole Lord and Governor of our Souls. Tho' this hath been done once already when we were baptized, ſo that we cannot reverſe the Deed, nor cancel the Bond that is between us, yet ſeeing the Matter of the Covenant is always to be perform'd, and more than one World depends upon it, God thinks fit to take new Security of us, and ſtrengthen our Obligations, leſt we think of letting the Debt run on unpaid one Day after another, till we be quite Bankrupts, and have nothing left whereby to diſcharge it.

We are alſo apt to think that we ſtand indebted unto God in no great Sum, and that tho' we ſhould ſpend prodigally till the latter part of our Life, yet we ſhould have enough to pay him, and give him very good Content. Therefore

fore it is but necessary that we should often be remember'd of our huge Engagements, presently to perform our Word to him; and when we begin again to fail, and not to keep our Credit with him, it is no less necessary that he should call again upon us, and have us enter into more solemn Bonds of a stricter Performance.

And truly they that know what it is to enjoy God, long for no better Entertainment from him when they come to his House and Table, than that they may be tied faster to him with new Cords of his Love, and that it may be made more impossible for them to unloose themselves from his Service. What is there more in the Desire of a holy Soul than to cease to be its own? What greater Pleasure doth it feel than in parting with it self? To what would it be more engag'd than to the pleasing of him whom it heartily loves? *Let me be bound Hand and Foot* (saith such a Soul) *that I may never stir from him. Let me seal to him a Thousand Deeds to convey my self unto him. If he would have me sign the Covenant with my Blood, every Vein in my Body shall leap to do him that Honour; but rather let him come and seat himself in my Heart, and let him take my dearest Life Blood, if it will do him any Service, I accept of a suffering Saviour, I take him as he is, all broken and bloody. If he will have me follow him with a Cross upon my Shoulder, I refuse no Conditions; behold, O Lord, thy Servant, do with me as seems good in thy Sight.*

Thus

Thus we are to addreſs our ſelves to this Feaſt, as will be better underſtood if we conſider theſe five things.

I. If we look upon this Action only under the general Notion of a holy Rite which God hath appointed as an Act of his Worſhip, yet the very uſing of it is an Acknowledgment of him and his Religion, and an Engagement of our ſelves unto him as our God. He that was circumciſed was bound to obſerve the whole Law, and ſo was he that offer'd Sacrifice to the God of *Iſrael* at his Altar engag'd to own him that had appointed that Worſhip. Juſt ſo the performing but of one thing which God hath appointed as a Ceremony in the Religion of Chriſt, doth tie us to obſerve the whole Religion which he requires who did appoint that Rite. And you may likewiſe obſerve, that there being a mutual Action in this Sacrament, of God's giving ſomething, and our taking, it doth expreſs that we are faſt bound in that Covenant, of which this Action is a Part. So the giving and taking but of ſo ſmall a thing as a Straw doth bind Perſons firmly to that thing whereof they are agreed, and which they conclude in that manner. *Stipulation* (one of the ſtrongeſt Words which we have to ſignify the Confirmation of a Bargain) was anciently made by no ſtronger thing, as the very Word doth import, which carries a Straw in its Name. And ſo any other thing in the World may be uſed to the ſame purpoſe. The giving and taking of *6 d.* to ſtrike up a Contract, doth

lay

lay as fast hold of a Man as 10000 *l.* in Hand; much more then this solemn giving and taking of Bread and Wine, being a piece of Christ's Religion, and he so represented by them, doth bind us as fast to him as if we should repeat every Word that he hath said, and profess our Consent unto it; we are supposed to know the Terms of that Writing that Christ hath left us, containing our Duty and his Promises, and it is presum'd we are willing to enjoy those Promises, and so to perform those Duties; this Action then doth but more solemnly conclude the Agreement, and we hereby stand engag'd as strongly as if Covenants had been drawn between us, and our Hand and Seal were affix'd to them.

II. But then if we consider this Action as a coming to God's Table, and partaking of his Meat, we shall presently discern that thereby we profess our selves of his Family, and declare to all that we are his Followers and Retainers, and that we own the Religion of the crucified Jesus. I confess that coming to Christian Assemblies in the first Times was an owning of Christ, because it was very dangerous, but this Action which was in those Assemblies perform'd was a more express Profession of their Belief in him and Friendship with him. For the great Stumbling-block of the *Jews* was the Cross of Christ, and it was Foolishness to the *Gentiles*. To declare therefore this Death and Cross of his, to eat of his dead Body and drink of his Blood, was as much as to say, *I believe in this suffering Saviour,*

Saviour, I am a Christian, and will live and die in this Religion. A Stranger may come unto a Man's House, but the Friends only are they that sit with him at his Board; and he that is not true to him of whose Bread he eats, is the worst and basest of all Enemies. The * *Psalmist* could put no worse Character upon an Enemy than this, *That he who put forth his Hand to eat of his Bread, had lifted up his Heel against him.* By coming then to God's Table, we profess our selves his familiar Friends, in whom he repose a Trust; and we can put no greater Scorn upon him, than by being false to him that doth admit us to such a Nearness. You may observe therefore in Scripture these Two Things: *First*, That eating of Bread together is spoken of as a Token of Friendship and Agreement, as these two Places, among others, will satisfy you, *Job* 42. 11. *Jer.* 41. 1. Bread is never wanting at any Feast, and so they expressed by it a Friendly Entertainment. Whence *Pythagoras* gave this Lesson to his Scholars, ἄρτον μὴ καταγνύειν, Do not break Bread, *i. e. ne dirimas Amicitiam*, never break Friendship, but let it remain inviolable. And so likewise Salt being never absent from any Meal, and placed upon the Table, it hath been used as a Symbol of Friendship; and to have eaten † Salt with a Man, at this Day, is proverbially as much as to be well acquainted with him; which was a Word as usual in ancient Times among other People, according to that Speech of

* *Psal.* 41. 9. † Καλὰ δ' παροιμίαν τὸ μὴ ἔστιν εἰδέναι ἀλλήλους, πρὶν τοὺς λεγομένους ἁλὰς συναναλῶσαι. *Aristot. l.* 8. *Ethic. cap.* 3

Aristotle:

Aristotle: We cannot know one another, till, according to the Proverb, we have eaten an Quantity of Salt together. The *Turks* * at this Day join both together; and to say, *I have eaten Bread and Salt with such a one*, is an Expression of having good Acquaintance with him. All which I but briefly touch upon, to make it more sensible to us that this Participation of God's Bread is a Token that we are of his Acquaintance, and we tell the World thereby that we profess all Love and Friendship to him.

The second thing I would have noted, is, that *Covenants* (in Scripture Story) are made by eating and drinking together, for which I need produce no other Places but those in *Gen.* 26.30. *Gen.* 31.44,46. where *Isaac* and *Abimelech*, *Jacob* and *Laban*, conclude their Compacts with a Feast. But you may add, if you please, that in *Josh.* 9.14. where it is said, *the People took of the Victuals of the Gibeonites, and asked not Counsel at the Mouth of the Lord*; i. e. they made a Covenant with them before they consulted with the holy Oracle, whether they were what they pretended to be; for so some good Interpreters, both *Jewish* and *Christian*, expound the Words, because else we cannot understand why it should be a Crime to taste whether their Bread was so dry as they said (as others think the Meaning is) without going to enquire of GOD the Lawfulness of such a Fact. It is very likely also that from this Original that Phrase is derived, of a *Covenant*

* *Knolles* in the Life of *Mahomet* 1.

of

of Salt, which in † Scripture Stile signifies an everlasting and unalterable Settlement, because such Leagues which are made with the Profession of the greatest Friendship (as if Men were Cohabitants and Familiars) ought to be held most sacred, and religiously observ'd. Now this Bread and Wine in the Sacrament is God's, both as it is offer'd by us unto him, and as it is consecrated to represent his Son Christ unto us, and therefore we by partaking of it do solemnly engage our selves unto and promise our Fidelity in his Service, as those that are his Domesticks, and desire always to remain in his Familiarity. But suppose any Person should give us his very Blood to drink, that we might the more firmly be obliged to him, what could there be devised more strong to tie our Hearts together? So the Conspirators with *Cataline* did combine and join themselves together by drinking of their own Blood, that they might be bound in a Covenant exceeding the Strength of all others which are made by eating of common Food. And so doth Christ take us into his Society, and bind us to him, by giving us the Representations of his own Flesh and Blood to eat and drink, that so we might never think of departing from him who hath admitted us to that Food, which is as much beyond all others in its obligatory Virtue, as it is in its own proper Worth and Excellency.

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† Numb. 18. 19. 2 Chron. 13. 5.

And

And that you may see it more fully verified, that this eating and drinking is a Fœderal Rite between God and us, let it be considered,

III. As a Feast upon a Sacrifice (in which Notion it is most rarely explained by an Excellent * Doctor of our own) from which it will evidently appear to be intended as a solemn Profession of Christ's Religion, and a Renewal of our Covenant with God.

For the understanding of this, you must know, that †*Jerusalem* being the *holy City in God's Land*, and the Temple being *the House of God*, where he dwelt, and the Priests *God's Servants*, and the Altar *his Table* (as was said before) there was a constant Provision brought in for the keeping of God's House, and maintaining of his *Servants*. And besides those of the Morning and Evening, there were a great Number of occasional Sacrifices (which were his Flesh) together with their Meat and Drink-Offerings (which were his Bread and Wine) that came in to be his Food, as the Expression is, *Lev.* 3. 11. These common Sacrifices were of three sorts, the first were * *Holocausts* or *Burnt-Offerings*, so called because they were consumed wholly upon God's Altar by his Fire (which at first came from Heaven, and was never to go out) none eating of them but himself; the second we may call *Expiatory*, because they were to make Atonement, and reconcile, which were of two sorts, *Sin-Offerings* and *Tres-*

* *D. Cudworth.* † Matth. 4 5. Psalm 85. 1. 1 Kings 6. 1. Psalm 135. 1, 2. * Lev. 1. 9, 13.

pass-Offerings; these the Priests did eat of (if they were not such whose Blood was carried within the holy Place) as you may read in *Lev.* 7. 7, 9. *Numb.* 18. 9, 10. for they being God's Servants, were to be maintained and kept his * Family, and besides hereby did take the Man's Guilt (as it were) and carry it away; but none else were permitted to eat of it, being supposed to be in a State of Guilt, and not fit to have Familiarity with God. The third sort were *Peace-Offerings*, which were made to God for some *Benefits* received (which go among the *Hebrews* under the Name of *Peace)* to testify their Gratitude unto him; the Fat of these Offerings being burnt upon the Altar to God, *Lev.* 3. 3, 4: and one Breast with a Shoulder being given to the Priest, for his Portion, *Lev.* 7. 34. the Remainders were the Owner's Share, that he might eat of God's Meat, and so feast with him (if he was not in any legal Uncleanness) as you may see, *Levit.* 7. 20.

The Examples of such Sacrifices are numerous in the Scripture, not here to be amassed together, and wrapt up in these Sheets, it may suffice to note two Places which lie close together; they were Sacrifices of this sort that *Elkanah* † offered when he went yearly unto *Shiloh*, giving *Portions (viz.* of the Sacrifice) to his own Family that went with him, but to *Hannah* a double Portion.

Those Offerings likewise which the Sons of *Eli* made Men to abhor, were of the same Kind,

* Lev. 6. 25, 26. † 1 Sam. 1. 4, 5.

1 *Sam.*

1 *Sam.* 2. 17. and their Sin consisted in these two Enormities; *first*, that they were not content with that Portion which was assign'd them by Law (*viz.* the Breast and Shoulder) but they took what, and as much as they list, *ver.* 13. and *secondly*, that they took their Portion before God had his, *i. e.* before the Fat was burnt upon the Altar, *ver.* 15, 16. a Rudeness which the *Gentiles* would not have been guilty of, except some Belly Gods and Atheistical Gluttons; for when they would set forth the Intemperance of such a Man, they could say no worse than this, *Haut immolata, sacra devorat*, he devours the Sacrifices before they be offer'd to God; this I mention, because they were not Strangers to this Kind of Sacrifice (no more than to the rest) but did offer them frequently to their Gods. You may take one Example out of a Multitude, which expresses both this Custom of eating part of the Sacrifices, and likewise their Forbearance to take any Part till God had his. *The* Egyptians *(saith* Herodotus) *while the Sacrifices were burning, did beat and knock themselves, and after they had done so, then they made a Feast of the Reliques of the Sacrifice.* We may learn thus much by the way of these Heathens, *that God is to be serv'd before our selves, and there is no true Joy but that which arises out of true Sorrow.*

In Euterpe, Καιομένων τ ἱερῶν, τύπτονζ πάντες; ἐπεὰν δ ἐπλήγωνζ, δαῖτα παρέτιθεντζ τὰ ἐλείποντα τ ἱερῶν.

Now that this eating and drinking was intended as a Rite of Covenanting with that Deity to whom the Sacrifices were offered, or else as a Profession that they were in the Covenant, and did remain God's Friends (if they were already of the Religion) you may discern from these two Places, which will lead me to that for which all this is said. When *Moses* had rehearsed to the People God's Laws, *Exod.* 20. 21, 22, 23. which he gave on Mount *Sinai*, and then came to strike the Covenant between God and *Israel*, it is said, *Exod.* 24. 5. that *Moses* sent young Men (*i. e.* some of the First-born, who were the Priests hitherto) to offer Burnt-Offerings and Peace-Offerings of Oxen, and half of the Blood he sprinkled on the Altar, which represented God, and the other half he sprinkled upon the People, *ver.* 6. 7, 8. as a Token of the Covenant between them; but for compleating of the Compact, the Chief of the People went up nearer to God, and saw that bright Appearance, and did eat and drink, *ver.* 11. which sure must be understood of their feasting upon the Peace Offerings which had been sacrificed unto God, whereby they professed to own that Covenant he had given to them.

Not long after this People made to themselves other Gods, and offered not only Burnt-Offerings, but also Peace-Offerings to them, *Exod.* 32. 6. and then sat down *to eat and drink, and rose up to play*, i. e. to be wanton, and commit Uncleanness with each other. Now that this was

was an associating of themselves with the *Egyptian* Gods, we may learn from the Apostle, who reciting this Passage, and speaking of their Idolatry, makes no mention at all of their sacrificing to these new Gods, but only *of this eating*, &c. which did conclude the Ceremony, as if the Idolatry did formally consist in this, and that hereby they did devote themselves to that strange Worship. *Neither be you Idolaters*, (saith he, 1 Cor. 10. 8.) *as were some of them, as it is written, the People sat down to eat and to drink, and rose up to play.* By which Words you may see the Apostle makes account, that this eating and drinking of the Sacrifices was a renouncing of the Covenant of their God, and joining of themselves to Idols. Now because it was the Manner (as it seems) of some of the *Corinthians* still to feast in the Idols Temples, and perhaps in the Temple of *Venus*, famous in that City, which makes the Apostle add those Words, *ver.* 8. *Neither commit Fornication, as some, &c.* he tells them that this was a plain forsaking of Christ, and utterly incompatible with his Profession; for the vouching of which Assertion, he reminds them what the Sacrament of the Supper of the LORD doth import, *viz.* κοινωνίαν, a Participation or Communion of the Body and Blood of Christ, *ver.* 16. 17. which is as much as to say, it is a Profession, that we, as one Body, partaking of one Bread, do hold Communion with Christ, and adhere unto him, as our Lord and Head, and that to his Worship and Service we

do consecrate our selves. For just as *Israel* by eating of the Sacrifices partake of (or have Communion with) the Altar, *v.* 18. *i. e.* profess to be of that Religion, and adhere to that Way of Worship, so it is with Christians when they eat of the Body and Blood of the crucified Saviour, which was offer'd for us; and therefore by a likeness of Reason he concludes, that to partake of the Table of Devils, and eat of things sacrificed to them, was to profess to have Communion with those impure Spirits, and thereby to desecrate themselves, it being impossible for them at once to be devoted to things so quite contrary as Christ and the Devil, *v.* 20, 21.

From all which Discourse we may thus reason: That this holy Sacrament is a Feast upon the Sacrifice which Christ offered, as the *Jewish* Feasts were made with the Flesh of those Sacrifices which they offered to God; for the Apostle makes the Communion of the Body and Blood of Christ, *v.* 16. parallel to eating of the Sacrifices, *ver.* 18. and therefore it is a Rite, whereby we solemnly addict our selves to the Service and Worship of Christ, and take upon our selves strict Engagements to be faithful in that Covenant that is between us, which is the thing that was to be proved. As *Israel* joined themselves to God by feasting in his House of the Sacrifices, so we join our selves to Christ by feasting in the Place of his Worship, and at his Table, upon the Remembrance of his Body and Blood; and our Obligations to cleave unto him

do

do as much excel all other Ties in their Sacredness, Strength and Virtue, as the Sacrifice of Christ excels the Sacrifice of a Beast, or the eating and drinking of his Body and Blood, is beyond all Participation of the Meat of the ancient Altars; yet it is supposed that we are the Friends of God before we came hither, and that we are not in any willing Uncleanness (else we should be shut out from partaking of his Offering) and therefore our Approach to his Table is but more strongly to tie the Knot, and to bind us in deeper Promises to continue Friendship with him.

If more can be said than this, I may add, that the eating of this Sacrifice is a solem Oath that we will be true and loyal to him; for even Heathens themselves did use by Sacrifice to bind themselves in Oaths; from * whence it is that ὅρκιον signifies that Sacrifice which was slain when they made a Covenant, and (in regard of its relation to ὅρκος) may be render'd the *Oath-Sacrifice*. And ὅρκια τέμνειν, to cut this Sacrifice (in *Homer*'s Phrase) is to make a Covenant, which it is likely may be taken from the *Hebrew* Custom, mentioned *Jer.* 34. 18. And to swear ἐπὶ τομίων, upon the warm Intrails of the Beast, was the greatest Oath that could be made. When we lay our Hands therefore upon the Body of Christ that was sacrificed for us (and much more

*—ἀτὰρ κήρυκες ἀγανοὶ ὅρκια πιστὰ θεῶν σωαγὸν, κερασσέι δ' οἶνον Μίσγον—*Hom.*

when we eat of it) we do solemnly take our Oaths, that we will be his faithful Fœderates, and rather die than shrink from those Duties to which we bind our selves.

IV. If there be any that look upon eating and drinking of this Bread and Wine only as Symbols of believing in Jesus Christ, the Matter draws to the same Point, for Faith is the Condition of the Covenant of Grace, and comprehends in its Signification all that God requires; so some of the Ancients expound those Words, *Joh.* 6. 54. *He that eateth my Flesh and drinketh my Blood hath Everlasting Life*, to signify thus much; he that is made Partaker of my Wisdom thro' my Incarnation and sensible Life among Men, shall be saved; for Flesh and Blood (saith * *Basil*) he calls πᾶσαν αὐτῆς τ μυστικὴν ἐπδημίαν, ϗ τ διδασκαλίαν, all the Mystery of his Incarnation and Conversation here in the Flesh amongst us, together with his Doctrine which he hath taught us, δι ἧς τρέφε) ψυχὴ, &c. by which the Soul is nourish'd and fitted for the Sight of Celestial things; and therefore eating and drinking of these must denote embracing of his whole Religion, so as to be conform to him, and to his Doctrine; if then we take the Body and Blood of Christ, in this Supper represented to us, to signify the same, and eating and drinking to be only believing, yet you may easily see to how much we are engag'd if we do really believe.

* *Epist.* 141. *ad Cæsar.*

But

But it is manifest to me that eating and drinking here must comprehend more than it doth in St. *John*, for else we shall do nothing at the Lord's Supper but what we might do at any other Time as well; if it be only believing and meer spiritual eating that here is exercised, then we may feed so without this Food; and when Christ commands so frequently, *Do this in remembrance of me*, it would be no more Sense than if he had said, *Do this, which yet you may do without doing this.*

This eating and drinking therefore must be a *Profession of our Faith*, a covenanting solemnly with God, and a receiving and giving of those Pledges of Love which we cannot have any where else.

V. And indeed the Old Christians did so sacredly bind themselves hereby to their Saviour, that Heathens were ready to suspect them of dangerous Combinations, and such Conspiracies as might prove mischievous to the Commonwealth; from which Imputation, whilst *Pliny* doth acquit them, he likewise instructs us for what End they met together at this * Feast; they assemble themselves (saith he in a Letter to *Trajan* the Emperor) before Day-break, and sing a Hymn to Christ, as if he were God, and then they do *sacramento se obstringere*, bind themselves with a Sacrament or Oath, not that they will do Mischief to any, but that they will not rob or

* *L.* 10. *Epist.* 97.

steal,

steal, nor commit Adultery, nor falsify their Words, nor deny their Trust, *&c.* and then after they have eat together, they depart to their own Homes, of more than this they protested to him he should never find them guilty; and this was the Crime of Christians in those first Ages, to engage themselves to commit no Crime, which they bound themselves unto by this Sacrament of Christ's Body and Blood.

The * *Greek* Christians at this Day, when they take the Bread or Cup into their Hands, make this Profession, *Lord, I will not give thee a Kiss, like* Judas, *but I do confess unto thee, like the poor Thief, and beseech thee to remember me when thy Kingdom comes.* If we do touch the Body of Christ with traiterous Lips, and embrace him with a false Heart, we stain our Souls with the Guilt of that Blood which can only wash them from all their other Sins; and therefore we must come unfeignedly to bewail our Neglects, and to settle our former Resolutions of strict Obedience. It is grown even to a Proverb (as † *Joseph Acosta* relates) among the poor *Indians* who have entertained the Faith, that *Qui Eucharistiam semel susceperit, nullum amplius crimen debet committere: He must never be guilty more of any Crime who hath once received the Eucharist.* And if they chance to commit any, they bewail it with such a Sorrow and Compunction, that (he saith) he hath not found such Faith no

* *Christop. Angelus, rit. Eccles. Græc.* † *De procur. Ind. Sal. L. 6.*

not

not in *Israel*; but it would be very sad if we should be sent to School as far as *India*; there are, I make no doubt, many pious Souls among our selves, that look upon it as a blessed Opportunity to knit their Hearts in greater Love to God, and that are more afflicted for an evil Thought after such Engagements, than others are for a base and unworthy Action.

Whensoever therefore we come to celebrate the Memory of Christ's Death in this manner, we must remember with our selves, that we are assembled for to renew our Baptismal Vow and League, and in the devoutest manner to addict our selves to a more constant Love and Service of the Lord Jesus; we must look upon this Feast, to which we are admitted, as a disclaiming of all Enmity to him, and a Profession of our continuing a hearty Friendship, so as never to do any hostile Act against him; and thence indeed it is called a *Sacrament* (according to *Tertullian*, and others with him) because we here take an Oath to continue Christ's faithful Soldiers, and never to do any thing against his Crown and Dignity as long as there remains any Breath in our Bodies; we do repeat our Oath of Allegiance, and swear Fealty again to him, or (as we ordinarily speak) we *take the Sacrament upon it*, that we will be Christ's faithful Servants and Soldiers, against the Devil, World and Flesh, and never fly from his Service.

Every Act of Sin then, after such Promises, is not only Treason, but Perjury; not only the breaking

breaking of our Faith, but of our Oath; yea, not only the Violation of a ſimple Oath, but of Oath upon Oath; which we ought more to dread than we do to break our Bones.

We eſteem it an Impiety of a high nature for a Miniſter to give a Cup of Poiſon into a Man's Hand inſtead of the Blood of Chriſt, and we do deſervedly abhor that Prieſt who poiſoned Pope *Victor* III. with the Sacrament, and him that poiſoned *Henry* VII. Emperor, turning (as † *Nauclerus*'s Phraſe is) *the Cup of Life into the Cup of Death.* But whilſt our Hearts ſwell in Indignation at ſuch a Crime, let us conſider with our ſelves what a Treaſonable Act it is to poiſon our Souls with our own Hands, and by a baſe Treachery to God to ſwallow down Curſes and Woes into our ſelves; better were it for us to be choak'd with the Bread of Life, or to feel the Venom of Aſps boiling in our Veins after the holy Cup, than to take an Oath which we take ſmall Care to keep, than to go on in a Courſe of Sin, after ſuch ſacred Profeſſions of our Duty and Service unto Chriſt; we are amaz'd to hear that Men can touch the Goſpels before a Magiſtrate, and kiſs the Book, or lift up their Hand to Heaven, and yet make good never a Word that they ſwear, we are apt to think, that either theſe Men have no Souls, or that they do not value them at the Price of a rotten Nut. O!

† *Venenum ſub ſpecie ſacramenti dedit, uretens calicem vitæ in calicem mortis.*

let

let our very Flesh then tremble to think, that we should lay our Hands upon the Body of Christ, and take it into our very Mouths, and solemnly swear unto him, and yet not be faithful in his Covenant, nor heartily endeavour to perform our Promises unto him; for there is no forsworn Person hath such a black Soul as he whose Soul is foul'd even by the Blood of Christ himself, which washes the Souls of others. The World cannot but shrink at the Thoughts of that fearful Act of one of the Popes, who making a League with *Cæsar* and the *French* King, divided the Bread of the Sacrament into three Parts, with this Saying (scarce tolerable) *As the Holy Trinity is but One God, so let the Union endure between us Three Confederates*; and yet he was the first that broke it, and started from the Agreement. Far be it from us then, after this Action, wherein we join our selves to God, and unite our Hearts to fear his Name, and become as it were one with him, to rescind our Covenants, or stand again at Terms of Defiance, but let us have a Care to observe this Vow far more religiously than we do an Oath to any mortal Man, which yet no Person of Credit and Conscience would break for all the World.

A PRAYER.

I Acknowledge with all Thankfulness, O Lord of Heaven and Earth, that as I am thine by having received my Being from thee, so I was early devoted

devoted and engaged to thee in a solemn Covenant, by which I stand bound to do thee all faithful Service.

I have too much neglected it I confess, and have presumed to dispose of my self according to my own Will and Pleasure, when I ought to have had no other Thoughts but what would be pleasing unto thee.

And yet, such is thy Goodness, thou art not willing to let me be undone, by following the Devices and Desires of my own Heart, but invitest me to come and renew my Covenant with thee, and sorrowfully bewailing what is past, resolve to be more firm and stedfast in my Duty for the Time to come.

That is the Desire of my Soul, O Lord, which thou (blessed be thy Name for it) hast wrought in me, which encourages me to hope that thou wilt make me so sensible of my Obligations to thee, when I commemorate the dying Love of our Saviour for me, that I shall never hereafter start from thee, who tiest me unto thee in the strictest Bonds of Love and Friendship, and layest such Obligations upon me, as infinitely excel all others that I can receive from any in this World.

For thou hast already given thy blessed Son to be a Sacrifice for me, and now thou invitest me to partake of that Sacrifice, and to feast upon his Body and Blood, that Christ may dwell in me, and I in him, that he may be one with me, and I with him.

O how great, how precious is this Grace, which thou vouchsafest to me! How freely ought I to give my self to him, to be his entirely! How careful ought I be never to revolt from him, but to keep my Faith

with

with him, and abide in his Love, by continuing firm and unmoveable in his Obedience.

Far be it from me to do any thing contrary to my holy Religion, and to those sacred Bonds that are upon me, and wherein I am going to engage my self again, as I ought to do, with the most forward Affections and Devotion to him.

For what greater Happiness can be conceived than to be a Friend of God, a Confederate with Christ, an Habitation of the Holy Ghost, and to be bound, by living in perfect Agreement with his holy Will here, to live with him in endless Love in the other World?

For which I beseech thee to prepare me, by holy Communion with thee at present, and at last to translate me, according to thy gracious Covenant with us, into thy heavenly Kingdom, thro' Christ Jesus our Lord. To whom, &c.

CHAP IV.

It is further here considered as a Sign and Seal of Remission of Sin, which is cleared in three Considerations; First, *from the express Words of our Saviour in the Institution of this Sacrament.* Secondly, *from the solemn Act of Charity and Forgiveness which here we are bound to exercise. But especially* (Thirdly) *from this, that we eat of the Sin-Offering, and of that which was not made for one, but for many,* i. e. *the whole Congregation*

on. How the Sacrament is a Seal of the Covenant of Grace. And what Assurance may be attained of our being pardoned.

TO all those that are thus faithfully in Covenant with him, this Sacrament is a further Sign and Seal of Remission of Sin.

For the Law of Covenants doth require, that where one Party doth profess Friendship, and engage to Fidelity, the other Person in the Agreement should make Assurance of his Love, and confirm his Promises; and therefore when we come with Hearts full of Love to renew our Friendship with God, we may believe that he doth embrace us also with the dearest Affection, and giveth us greater Testimonies that he hath cancell'd all the Bonds wherein we stood indebted to him, Bonds able to break the whole World, if Payment were exacted, Debts which all Men and Angels cannot possibly discharge, which yet he is so willing to acquit us of, that he hath appointed this holy Action for that End, that we may have more Pledges for his Love, and more Assurances that we are not bound over to Eternal Punishment; well may we run into the Arms of Christ, where we expect to receive such Favours; it is no Wonder if we be forward to tie our selves fast to God (as I said in the last Chapter) when he binds himself as fast to us; we need not stand so much upon it to promise even to die for him, when it is but the Way to Life; we may be glad to lie in the Wounds of Christ, when

when we find a Cure there for our Sins; a crucified Saviour should be most dear unto us, and we should most joyfully kiss his Cross, seeing we hope thereby to have our Iniquities crossed out, and stand no longer upon our Account.

Methinks all that hear of such a Covenant of Grace should be desirous to enter into it (and so they would if they had not as trifling Conceits of the Evil of Sin as they have of the Worth of their Souls) and all that are in that Covenant should be glad of an Opportunity to reiterate it, that they may have stronger Grounds whereon to hope for Pardon; and it is to be acknowledg'd to the singular Mercy of God, that we can never come to profess any Love to him, but he will return back a great deal more to us, and that when we give Thanks to him, he will give us more cause to thank him.

Now for the full clearing of this thing, I shall propound but these Three Considerations.

I. That our Saviour in the Institution of this Sacrament doth tell us what was a great End of it when he saith * *This Cup is the New Testament in my Blood, or this is my Blood of the New Testament, which is shed for many for the Remission of Sins.* In which Speech you must note, that the Word *This* doth stand for the Action of giving and receiving, not for that which is given and received in and by it; for the *Cup* or the *Blood* cannot be a Testament or Covenant, but

* Matth. 26. 28. Luke 22. 20.

the giving and receiving of the *Cup* or *Blood* is, and therefore by *This is the New Testament*, &c. must be meant, this Action is a Covenant between you and me, made in the Blood of the Lamb, for the Forgiveness of your Sins.

The *doing of this* doth necessarily presuppose a Covenant of Grace which God hath made, and which we own in Christ's Blood, but besides it doth import a Profession (both on God's part and on ours who do receive) of performing and making good that which we are respectively bound unto, so that God doth there tender all that which he promiseth in the Gospel, and we by receiving do bind our selves (as you have seen) to all the Gospel Commands; now this is the great thing which God promiseth in his Covenant, *I will be merciful to their Unrighteousness, and their Sins and their Iniquities will I remember no more.*

This Action therefore is appointed by him, not only to be a Symbol of his Sufferings, which did ratify the Covenant of Forgiveness, but to be an *Exhibition* of himself, for to put us in Possession of the great thing purchas'd by his Blood, which was Pardon to all penitent Sinners.

The Blood of the Paschal Lamb (as St. † *Chrysostom* observes) was shed εἰς σωτηρίαν τῶν πρωτοτόκων, for the saving of the First-born of *Israel*, but Christ's Blood (who is our Passover) was shed for the Remission of the Sin τῶν οἰκουμένης πάσης, of the

† Matth. 26.

whole

whole World. Now tho' the shedding of the Blood, and sprinkling of it on the Door-posts, were the cause of the Deliverance, yet their eating of the Lamb was that which did entitle them to it, and gave them a Right to that Salvation; so tho' the Blood of Jesus shed upon the Tree be that which procures the Pardon, and be the Price of our Redemption, yet that Remission is solemnly exhibited and given unto us, or (as we speak) applied to our Persons, by the eating of this Bread and drinking of this Cup, which are as effectual as a Deed or Instrument for the conveying of this Mercy unto us; we may see this well explained to our Hands by an ancient Author. The Sacrament (saith † *Bernard*) is a sacred Sign or Secret, as may be illustrated by a common Example. If I give a Ring to a Friend, it hath no other Significancy but that I love him, but if I give him a Ring *ad investiendum de hæreditate aliqua*, thereby to invest him in the Right of some Inheritance, then it is both a Ring and a Sign also; in like manner tho' Bread and Wine set before us do denote nothing more than the Kindness of a Friend that would refresh us, yet given and taken as a religious Rite, and in Token of a Covenant, they are turned into another thing, and are both Bread and Wine, and likewise the Instrument of a Conveyance; and this is the Change which the Ancients mention of the Bread and Wine into the Body and Blood

† *Serm. de Cœna.*

of Christ, a Change not in the Substance, but in the Accidents, not in their Nature, but in their Use, not in any natural Quality, but in their Significancy, Application, and Divine Efficacy; as when the Wax is imprinted and made a Seal, or Silver stamped and made a Coin, they remain the same in Substance, and yet are chang'd in regard of their Use and Value also, so it is with the Bread and Wine when they are offered unto God, and delivered by him again to us, and received as a Representation of the Lord Jesus, they continue what they were, if we look only at their Matter, but are chang'd, by God's Appointment, into Divine Things, if we respect the End to which they are applied, which is, to make over to us the Blessings of the Covenant, *viz.* Remission of Sins.

This is all that *Theodoret* means by his μεθάλλαξις, or *Transmutation*, and *Cyril* by his μεθοδολὴ, *Change of one thing into another*, and *Nyssen* by his μεθαποίησις, *Translation*, or *Theophylact* by his great Word μεθασοιχέωσις, *Transelementation*; for that this last Word doth not amount to a Change of one Substance into another, we may be clearly satisfied from himself, who, as he saith the Bread is † transelementated into Christ's Body, so likewise affirms that we are transelementated into Christ; now as by this latter Expression he can intend no more but our mystical Incorporation with him, so by the former nothing else is to be understood but the Conversion of the

† Χειτὸν μεθάσοιχειῶσ.

Bread

Bread to another Use, so that in effect it is made the Body of Christ.

In short, he that hath the Picture of a King in his Chamber, hath but a bare Sign, which may make him think of him, and no more; but he that hath the King's Great Seal, which confirms him in the Possession of all the Land he enjoys, hath his Picture, and something else that comes along with it, which instates him in a real Good; and tho' the Wax affixed to the Writing be the same for Substance with that which is in a Man's Shop, yet for Virtue (as it is made use of) it is much different, and far better than all the Wax that a whole Country can afford; even so it is in this Case before us, Bread broken, and Wine poured out, are but bare Signs of Christ's Sufferings, if we consider them nakedly in themselves; but if we look on them as a fœderal Rite, and as they are given to us, and eat and drank by us in Remembrance of the Death of Christ, so theyare Seals and further Confirmations of God's great Love towards us; and tho' they are still the same for Substance with the most common Bread and Wine which we use at our Meals, yet in regard of the Use to which now they are converted, they become sacred, and of great Virtue to convey unto us the Things expressed in the Covenant, which are of more Worth than all the World.

II. It is further manifest that we are hereby confirm'd in the State of Pardon and Forgiveness, because we do here put forth the most solemn

Act of Charity and Forgiveness to all our Enemies, for it is a Feast of Love (as you shall see afterwards) and this is the very Condition upon which our Forgiveness depends, that we forgive others; and therefore when we here pray for all Men, and put away all Enmity out of our Hearts, never to return any more, God is engaged to express himself to us as a Friend, and to let fall all Differences that have been between him and us. I know that we are never to harbour any Hatred in our Hearts, and that we cannot pray successfully at any time unless we lift up pure Hands without Wrath, and I likewise wish the Doctrines of Love were most frequently and severely pressed and practised, but yet there is no time when we do more narrowly search our selves to find out the Reliques of that sour Leaven, and when we are more powerfully mov'd to extinguish even the least Sparks or Seeds of Fire that are in our Souls, than when we consider Christ's Death, and remember how he pray'd for his Enemies upon the Cross; and therefore I conceive that upon this Account the Sacrament of Christ's Body and Blood may be a Means of assuring our Pardon, and strengthening of our Title to Forgiveness; but notwithstanding I consider with my self, that this Duty of pardoning others is not so peculiar to this Sacrament, but that it may, and must be done (as I said) at all other times, and for that cause I shall pass it by, and proceed to that which I would have most of all observ'd for the understanding of this part of my Discourse, and that is this. III.

III. This eating and drinking is *a Feast upon a Sin Offering*, and therefore is a greater Pledge of Remission of Sin. That you may conceive of this aright, it must be remember'd, that tho' the People of *Israel* us'd to feast upon their Peace-Offerings, which were made at the Altar (as hath been said already) yet they were not admitted to eat of any else; the whole *Burnt Offerings* indeed had *Peace Offerings* attended always upon them, and so they did partake of the Altar when they were offer'd, by eating of the latter, but of the former none tasted but God himself; the *Offerings for Sin* (as you have seen) were the Portion of the Priests, and the People were excluded from them, unless you will say that they eat by them, as their Substitutes and Mediators; but now you must further note, that tho' the Priests were to eat of the *Sin Offering* for particular Persons, yet of the Sacrifice made for the Sin of the whole Congregation, whose Blood was carried into the holy Place, the Priests themselves might not eat (and so consequently not the People by them) but they were to burn its Flesh without the Camp; and whether it were upon the Day of general Atonement, *Lev.* 16. 27. or at any other time when the whole Congregation had committed a Sin thro' Ignorance, *Lev.* 4. 13, 21. and 6. 30. that an Offering was to be made for them, they were not permitted to have the least Share of it. Now Christ made his Soul an Offering for Sin, and such an Offering, that with his Blood he enter'd into the holy Place, and

suffered without the Camp, and therefore was most illustriously set forth by that Sacrifice, which was for the whole Congregation. According then to the Law none was to feed upon the Sacrifice, and yet our Lord hath indulged unto us the Privilege of feasting upon this great Sacrifice of Propitiation, according as the very Words of the Institution of this Sacrament do intimate, when our Saviour saith, * *This is the Blood of the New Testament, which is shed for many, i. e.* which is like to the Sacrifice on the great Day of Atonement, which was not made for one Person, but for the whole Congregation, and of this I give you leave to drink; this was a Favour never granted to the World before; and besides what the Law of *Moses* speaks, it is remarkable what is delivered by *Porphyry*, as the Sense of all the Heathen Divines in the World, † Πάντες ἐν τούτῳ ὡμολόγησαν οἱ Θεολόγοι, ὡς ἔστε ἁπλοῦν ἐν τοῖς ἱερεμπαίοις θυσίαις τῶν θυομένων. *All Divines consent in this, that it is not lawful to touch so much as a Bit of those Sacrifices which are for the averting of Wrath.* Though it was never lawful (you know) to eat the Blood of any Sacrifice, whether Peace-Offering, or other (but it was to be poured out at the Altar) and tho' the Flesh of those that were offered for Sin, by the Laws of all People, were not to be tasted, yet we may drink the Blood of the Sacrifice, yea, of this great Sacrifice for all the People,

* Mark 14. 24. † *L.* 2. περὶ ἀποχ.

and

and we may eat the Flesh of it by the Command of our Saviour; this thing sure must contain in it some great Mystery, for the Apostle seems to take notice of it when he saith, *Heb.* 13. 10. *We have an Altar, whereof they have no Right to eat which serve the Tabernacle*, &c. *Altar* in this place is by a Metonymy put for a *Sacrifice*, and the same Sense of the Apostle's Discourse in that and the following Verses is this: Go out of the Synagogue, and never meddle with the *Jewish* Religion, tho' you may endure Persecution by them, as Christ did, for you enjoy this special Privilege of eating of the Sacrifice of Christ, which was made for Sin without the Gate, and whose Blood was carried into the holy Place, a thing which no *Jew* could ever have any Right unto in those Sin Offerings that were made among them; the true Intent of this Grant which Christ hath made us, contrary to the Manner of all the World, may be to shew our Union with his Sacrifice, and that the Righteousness of it is as truly imputed to us as if we could have made Satisfaction our selves; and (as the Apostle saith, *Act.* 13. 39.) it shews that we are justified by him from all those things which we could not be justified from by the Law of *Moses*; this difference therefore is remarkable between the legal Sacrifices and this Representation of Christ's Sacrifice, in them was made ἀνάμνησις ἁμαρτιῶν (*Heb.* 10. 3.) a Commemoration of Sin every Year; they were a plain Confession of Sin, that it remained still in force, and that they could not take it away, else

else they needed not to have been repeated; and so St. * *Chrysostom* saith very elegantly, *the Legal Sacrifices were rather Accusations than Expiations, a Confession of their Weakness, rather than a Profession of their Strength*, because, as the Apostle saith, they were a Remembrance that Sin still was in Power; but this Sacrifice, of which we partake, is an ἀνάμνησις, a Commemoration of the Remission of Sins, a Remembrance that it is quite taken away, and hath quite lost all its Strength; and so seeing Christ hath made a perfect Satisfaction, tho' they might not eat, yet we may, of the Sacrifice of Expiation; they might not, because Sin was acknowledg'd thereby to remain; we may, because by Christ's Sacrifice to make Expiation it is abolished, and utterly destroyed, so as to have no Force to oblige us unto Punishment; and if that be true which is delivered in † *Pirke Eliezer*, and other Books, that *Abraham* was circumcised on the Day of Expiation, *Gen.* 17. 26. and that this Day was a Remembrance of the Covenant of Circumcision, then it is still more clear, that only by the new Covenant Forgiveness could be obtained; for the greatest of their Sacrifices (according to the Apostle) made a Remembrance of Sins, and not of the Forgiveness of them.

To shut up this then, you may thus take a very brief Sum of it. Before the Flood they only

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* Καθηγοεία ἁμαρτημάτων, ἡ λύσις ἁμαρτημάτων ἡ θυσία, καθηγοεία ἀδενείας, ἰκ ἰχυϑ ἀπόδειξις. *Hom.* 17. *in Hebr.* †*Cap.* 19.

offered

offered *Holocausts*, or whole Burnt-Offerings (for then they eat no Flesh) after the Flood they sacrificed *Peace-Offerings* also, for Mercies which they received, and these they all eat of; but we read of no *Sin Offering* till the Law was given, and those the Priests only eat of, but not of all; till the Gospel came never did any eat of a Sin-Offering that was carried within the Vail to reconcile withal, but now both Priest and People partake of it; we are all made * *Priests unto God* in this regard, that as the Priests of Old had the Favour to eat of the Sin-Offerings, so have all the People of God now, by communicating of the Body and Blood of Christ, who offer'd up himself unto God for us; and it must be added, that we are † *more than Priests, even Kings and Priests, or a Royal Priesthood*, for there is nothing denied unto us, and we have Power to eat of that which the High-Priest himself might not taste of, which is the Sacrifice of general Atonement, whose Flesh was burnt without the Camp; and if we well consider, we shall see that they had no reason to feast upon it, seeing the Guilt did still remain, which their Sacrifice could not remove; but that we have, because our Offering for Sin hath made a compleat Expiation, and given us the greatest Ground of Joy and Peace; now by our eating of it we must needs be concluded to partake even of that Altar, and so to have Remission of Sin.

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* Rev. 1. 6. † 1 Pet. 2. 9.

To

To draw then this Chapter to a Concluſion. If we take a Review of what hath been ſaid in this and the foregoing Diſcourſe, we may be ſufficiently inform'd what Divines mean when they ſay that the Sacrament is a Seal of the Covenant of Grace; we ſet our Seal to it as we give up our ſelves to God, and God ſets his Seal again to it by delivering the Body and Blood of his Son to us; the Death of Chriſt there repreſented and communicated to us, doth ſeal to us Pardon of our Sin, and all Bleſſings, if we do heartily ſet our Seal to the Counter-part, and by taking and receiving Chriſt under theſe Signs, promiſe and engage moſt firmly to lead a Life according to his Will revealed to us; God ſeals when he gives, and we ſeal when we receive; if we mean as really as he doth, then we have a Right to all Things ſpecified in the Covenant; by which you may diſcern, that it is not a Seal that we are pardoned, and our Sins are forgiven, but that God remains firm in his Purpoſes of Grace; and if we do ſo too in our Purpoſes of Obedience, we may thence conclude that we are pardoned; our Aſſurance then of our particular Pardon is a thing that reſults from another Act of ours, which is a ſerious comparing of our Seal and God's together, or a reflecting upon what we and God have done; when we know our own Sincerity and Heartineſs in our Profeſſion, as we are aſſur'd of God's Reality and Truth in what he promiſeth, then we may conclude well of our ſelves, and reſt aſſur'd of a Pardon;

yet

yet our Pardon is not sealed so certainly as God seals the Covenant, because the Certainty *that we have in our selves* of our being pardoned, relies upon a thing far more dubious than the Certainty we have that God will pardon; our Judgment concerning our selves *is only an Human Act*, grounded upon the true Knowledge of our selves, whereas our Belief of the Promise *is a Divine Faith*, grounded upon the Word of God, to which he sets his Seal; and therefore the Conclusion we make (which still follows the weaker part) or the Assurance we attain of our being pardoned, can be only an Act of Human Faith, it can never be so sure as one of the Premisses is, unless we could be as sure that we say true of our selves as that God saith true of himself; if it were as certain that *I believe*, as it is that *God will pardon all that believe*, then the Conclusion would be as certain as either, that *therefore I am pardoned*; but seeing the first Proposition is grounded on a fallible Judgment (and it is possible I may deceive my self) therefore I cannot make a Conclusion of equal Certainty with the second Proposition, but, *that I am pardoned*, will be no stronger than this, *that I believe*; yet notwithstanding, if a Man find no cause to suspect his own Reality, he may have a Belief of his Pardon free from doubting, and may rest well satisfied that he is in a good Estate, because nothing appears to the contrary but that he sincerely doth the Will of Christ; tho' he attains unto this Perswasion, not by a direct, but by a reflex

reflex Act of Faith, *i. e.* not merely by a Belief of God's Word, which no where saith that I am pardon'd, but by a serious Examination of himself according to the Tenor of the Word, yet seeing he discerns a Conformity between himself and it, he may have a very good and strong (tho' not infallible) Assurance that his Sins are blotted out, and shall not be imputed to him.

Whensoever then we approach to the Lord's Table, we should come with a Belief that God makes over unto us the greatest Blessings, if we receive them as he requires; now all that he requires is, that we would love and obey him (as we said in the former Chapter) when we heartily engage to this, we have thereby a Conveyance made to us of all that Heaven contains, which is included in this Phrase, *Forgiveness of Sin*; for you may observe, that in Scripture Stile the taking away of God's Wrath is the doing of some Favour; his Kindnesses are not meer Negatives, or Removals of Evil, but when he forgives Sin, and inflicts not the Punishment, he confers the contrary Blessing, and restores us to the Inheritance.

A PRAYER.

O LORD, the Father of Mercies, and the God of all Consolation, who hast not only most graciously promised Forgiveness to all them that with hearty Repentance and true Faith turn unto thee, but also made a new Covenant with us in the Blood of Christ

Christ for the Remission of Sins, which thou likewise sealest to us in the Sacrament of it, I most humbly beseech thee to make me thoroughly sensible of the Greatness and of the Riches of this Grace, that so I may neither neglect it, nor be unthankful for it, but go unto that holy Feast, to which thou inviteſt me, upon his Body and Blood, there to present my self unto thee with a lively Faith and unfeigned Repentance, and then to receive the Assurances that thou wilt be merciful to my Sins, and remember them no more, and then to bless and praise thee for such strong Assurance as thou hast given us by the Blood of thy dear Son, who sacrificed himself for our Sins, and by making us Partakers of that Sacrifice, in the Commemoration of it, which thou thy self hast ordained for our fuller Satisfaction.

And what greater Satisfaction can we have, than to be assured that we are reconciled unto thee, and at Peace with thee, and thereby to be eas'd of that intolerable Burden of our Sins, which, should it lie upon us, would press us down to Hell?

O make me more deeply sensible of the Weight of their Guilt, that so I may the more admire the exceeding Riches of thy Grace, which will deliver me from that Load.

For the obtaining of which Deliverance, I ought to be willing to submit to any thing which thou shalt demand of me, and to think no Conditions hard or uneasy, but be as ready ever to forgive freely, even the greatest Offences against me, as I am desirous thou wouldst forgive all my Offences against thee; O Lord, dispose my Soul, I beseech thee, unto this Grace,

Grace; as an Earnest of the other; root out all Hatred, Enmity, and Ill-will, cleanse me so perfectly from the least Relique of them, and possess me with such hearty Love and Kindness towards all Men, even towards my bitterest Enemies, that I may more comfortably expect to receive perfect Remission and Forgiveness from thee, by those Pledges of thy Love which I receive from the Hands of thy Minister.

Whose Absolution here pronounced on Earth, I beseech thee ratify in Heaven, thro' our Lord Jesus Christ, who lives for ever to make Intercession for us; to whom, with thee, O Father, and the Holy Ghost, be everlasting Praises, Amen.

CHAP. V.

It is a means of our nearer Union with the Lord Jesus. The Nature of this Union, and its Effect, is explained in Five Considerations. For Christ communicates his Body and Blood to us. We are Kin to him by Faith and Love. And receive hereby greater Measures of his Spirit, which is the Bond of Union. And an Earnest and Pledge of a happy Resurrection.

THE Distance being taken away between God and us, this Sacrament must be considered as a Means of our nearer Union with our Lord Christ, he doth not only kindly entertain us when we come to his Table, but he likewise knits and joins us to himself; he not only ties

us with Cords of Love, and binds us to his Service by Favours and Blessings conferred on us; but in some sort he makes us one with him, and takes us into a nearer Conjunction than before we enjoy'd; and who would not desire to be enfolded in his Arms? Who would not repose himself in his Bosom? But who durst have presumed to entertain a Thought of being married unto him, and becoming one with him? And yet who would refuse such a Favour now that it is offered to us, but they that neither know him nor themselves.

This Covenant into which we enter is a Marriage Covenant, and our Lord promises to be as a Husband to us, and we chuse him as the best Beloved of our Souls; it is none of the common Friendships which we contract with him by eating and drinking at his Table, but the rarest and highest that can be imagined, and we are to look upon this as a Marriage Feast; what this Union then with Christ is, it need not be disputed, we may be sure that it is such an one as is between a Man and his Wife, the Vine and the Branches, the Head and the Members, the Building and the Foundation (as hereafter will more fully appear) yea, far beyond all sorts of Union, whether moral, natural, or artificial, which the World affords Example of. That which I am to shew, is, that by these Sacramental Pledges of his Love, and this Communion with Christ our Lord, we are faster tied unto him, and the Ligaments are made more strong

and indissoluble between us. This will be manifest upon these Considerations.

I. Seeing we do after a sort eat Christ's Flesh and drink his Blood, we must needs thereby be incorporated further with him. I dispute not now in what sense we eat and drink his Body & Blood, but so far as we grant that we do that, so far the other is likewise done. Our union is of the same kind and degree with our communion and participation. And therefore when the Apostle speaks of a Communion with them, 1 *Cor.* 10. 16. that Adhesion and cleaving to Christ signifies that in some sort we are made one with him. So *Chrysostom* observes, that the Apostle used not the Word μέθοχὴ, which is *Participation*, but κοινωνία, *Communion*, because he would shew the near Conjunction that is between us, and that we are knit and united to him by this partaking of him. So likewise *Oecumenius* upon the Place observes, that Christ's Blood united us to him as our Head, διὰ τ μεταλήψεως, by our receiving of it. And indeed as it is contrary to all Analogy of Speech to call the Bread and Wine by the Name of Christ's Body and Blood, if they be not at all so, in like manner it is incongruous to use the Phrase of eating and drinking, if there be no Union between us and that which we eat and drink.

II. Faith and Love bearing a great part in this holy Action, and Christ being by them embraced, it must needs be a means of our nearer Union; for Union (you know) begins in our Consent unto him, and therefore the stronger that grows,

grows, and with the greater dearness of affection that is expressed, the stronger and closer our Union to him becomes. Now Faith and Love (which are our Consent) receive here a great increase of Strength, by the most intense Operation of them, which is apt to perfect and compleat them. No Man comes aright hither that doth not from the bottom of his Heart (as you have seen) resign himself unto the Will of Christ, to be moved and governed at his Pleasure, he must dissolve into the Heart of his Saviour (if I may so speak) to have no Motion but according as that beats, so that his whole Life should be but a Pulse answering to the Heart of Christ. And so * *Cyril* brings in Christ calling upon Men, and saying, I am the Bread of Life, ἐσδέξασθε με καθάπερ ζύμην ἐν τῷ ὑμέτερῳ φυράματι, take me in as a Leaven, to diffuse it self thro' your whole Mass, be you even leavened with me, that every Bit of you may taste of me; this can be effected by nothing else but a hearty Conjunction of our Wills with Christ's, we must put our selves wholly out of our own Power, as the Wife doth when she gives her self to her Husband, and the more we can get out of our selves, so as to have no proper Will of our own, the more we become one with him; when we feel not our selves to be any thing at all, nor to have any Interest different from that of his, then we and he are made perfectly one, or rather we are not, but he is *All*. Now this Abolition of Propriety in

* *Hom. in Myst. Can.*

our selves, is much promoted by the remembrance of Christ's Death and his invaluable Love, whereby we become dead, and are even snatched and ravished from our selves; whatsoever other Unions there may be, they all wait and attend upon this, which lays the Foundation of them; yea, by this Faith and Love our Hearts are more enlarged, the Vessels of our Souls are render'd more capable, and the Temple of Christ is much more amplified, to receive more of God's Presence. And that is the next thing.

III. The Holy Spirit is here conferred on us in larger Measures, which is the very Bond and Ligament that ties us to him; for this Union is not only such a moral Union as is between Husband and Wife (which is made by Love) or between King and Subjects (which is made by Law) but such a natural Union as is between Head and Members, the Vine and Branches, which is made by one Spirit or Life dwelling in the whole.

For the understanding of this (which I shall insist on longer than the rest) you must consider these things.

1. That our Union with Christ is set forth by many things in Scripture, or in St. * *Chrysostom*'s Phrase, διὰ πολλῶν ἡμᾶς ὑποδειγμάτων ἑνοῖ, he unites us to himself after many Patterns, I think there is not a better Collection of them than we meet with in him.

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* *Hom.* 8. *in* 1 *ad* Cor.

He

He is the Head (saith he) we are the Body; he is the Foundation, we are the Building; he is the Vine, we are the Branches; he is the Bridegroom, we are the Bride; he is the Shepherd, we are his Sheep; he is the Way, we are the Travellers; we are the Temple, and he is the Inhabitant; he is the First-born, we are his Brethren; he is the Heir, we the Co-heirs; he is the Life, we are the Living, *&c.* All these things ἕνωσιν ἐμφαίνει, do shew an Union, and such an one that will not admit the least thing to come between them.

2. Observe, that the highest and closest Union is that which is made by one Spirit and Life moving in the whole, and therefore I take notice that the Scripture delights most frequently to use the two first Examples of a Body and a Building, and those that are nearest to these; now because a Building hath no Life, but yet by its Firmness and Strength doth notably set forth the Firmness of the Union that is between Christ and his People, therefore the Apostle puts both these together, and calls Christ a *living Stone*, and those that come to him *lively or living Stones*, which are built up a spiritual House or Temple, where they offer spiritual Sacrifices unto God, 1 *Pet.* 2. 4, 5. that Union therefore is most perfect which is made by Life, tho' others may be of greatest Strength, and therefore the Apostle applies it even to things without Life, that he might the better shew the Union between Christ and his Members by one Life, which is in Strength more

like the Solidness of a Temple than any other thing, whose Parts are so cemented as if they would last as long as the World.

3. We must observe, that things at the greatest distance may be united by one Spirit of Life actuating them both, and so may Christ and we, tho' we enjoy not his Bodily Presence. It is truly noted by a most Reverend † Person, that the formal reason of the Union that is made between the Parts of our Body consists not in their Continuity and touching of each other, but in the Animation of them by one and the same Spirit which ties them all together; if the Spirit withdraw it self from any Part, so that it be mortified, it presently remains as if it were not of the Body, tho' its Parts still touch the next Member to it; and so we see in Trees, if any Branch be depriv'd of the vegetative Spirit, it drops from the Tree, as now no more belonging to it; on the other side, you see the Toes have an Union with the Head (tho' at a distance) not only by the intervening of many Parts that reach from them unto it, but by the Soul that is present in the farthest Member, and gives the Head as speedy Notice of what is done in the remotest Part, as if it were the next Door to the Brain, and this it doth without the Assistance of the neighbouring Parts, that should whisper the Grief of the Toes from one to the other till the Head hear, but without the least Trouble to any of them which do not feel their Pain. If you

† Archbishop *Usher*.

should

should suppose therefore our Body to be as high as the Heavens, and the Head of it to touch the Throne of God, and the Feet to stand upon his Footstool the Earth, no sooner could the Head think of moving a Toe, but presently it would stir; and no sooner could any Pain befal the most distant Part, than the Head would be advised of it, which must be by Virtue of that Spirit, which is conceived alike present to every Part; and therefore that must be taken likewise to be the reason of that Union which is among them all; just so may you apprehend the Union to be between Christ our Head and us his Members, altho' in regard of his Corporal Presence he be in the Heavens, which must receive him until the Time of the Restitution of all things, *Acts* 3. 21. yet he is here with us always, even to the End of the World *(Matth.* 28. 20.) in regard of his Holy Spirit working in us, by this he is sensible of all our Needs, and by the vital Influences of it in every Part he joins the whole Body fitly together, so that he and it make one Christ, according as the Apostle saith, 1 *Cor.* 12. 12. *As the Body is one, and hath many Members, and all the Members of that one Body, being many, are one Body, so also is Christ*; and that this Union is wrought by the Spirit (which every true Christian hath Dwelling in him, 1 *Cor.* 6. 17. *Rom.* 8. 9.) the next Verse (*ver.* 13.) will tell you, *We are all baptized into one Body by one Spirit*, &c. which will lead me to the fourth thing, for which all this was said.

4. We receive of this Spirit when we worthily communicate at the Supper of the Lord, according as the Apostle in that 13th Verse is thought to say, *We have been all made to drink into one Spirit*, i. e. we have all reason to agree well together, for there is but one Spirit that animates the whole Body of us, which we receive at the Table of the Lord when we drink the Cup of Blessing; one Christian doth not drink out of the same Cup a Spirit of Peace, and another Christian a Spirit of Contention, but as *Chrysostom* expounds it, περὶ τ αὐτῶ ἔλθομεν μυσαγωγίαν, &c. we all come to be initiated in the same Secrets, we all enjoy the same Table, and tho' he doth not say (as it follows in him) that we eat the same Body and drink the same Blood, yet since he makes mention of the Spirit, he saith both, for in both we are watered with one and the same Spirit, even as Trees (saith † he) are watered out of one and the same Fountain, or, if we understand the Apostle's Words of the Spirit, received (ἀπο βαπτίσματ@) after Baptism, but (περὶ μυστηίων) before the Sacrament of the Lord's Supper, whereby he further waters (so the Word πότιζω is used, 1 *Cor.* 3. 6, 7, 8.) that which he hath planted, yet still it will be true, that at this time good Christians do receive larger Irrigations from that Fountain of Life, that they may shoot up to a greater Height, and bring forth more Fruit; for this Spirit is always needful, being that which maintains our Life,

† V. *Chrysost.* & *Theophil.*

and

and it is given in the Use of those Means that God hath instituted for Increase in Grace, of which Means this holy Feast being one of the chief, that Life-giving Spirit must be conceived to lay faster hold of us, and knit us more unto our Head; it is the *vis vicaria* of the Lord Jesus, that Power which supplies his Place here in the World, by which he is present to our Souls; now when shall we conceive it more present, than when we remember him whose Spirit it is, and when he doth exhibit himself unto us under these Shadows of Bread and Wine? these are Tokens of his Presence, and represent him to us, the Spirit is that whereby he is present, and therefore here it must be again conferred on us, here it doth take a strong Seizure of us, here it possesses it self more fully of all our Faculties, here it gives us more sensible Touches from our Head, and makes us feel more vital Influences descending thence unto us, and so (it being the Bond of Union) must needs strengthen and confirm us in an inseparable Conjunction with him; Christ doth not descend *locally* unto us, that we may feed on him, but as the Sun toucheth us by his Beams without removing of its Sphere, so Christ comes down upon us by the Power of the Holy Ghost, moving by its heavenly Virtue in our Hearts, tho' he remain above; and this Virtue coming from our Head, the Man Christ Jesus, it doth both quicken us to his Service, and tie us to him, and likewise we are said to partake of his Body and Blood, because we sensibly

sibly feel the Virtue and Efficacy of them in our selves.

And do not wonder that I say we are more strongly united to Christ hereby, for Union is not to be conceived without all Latitude, but to be looked on as capable of Increase or Diminution, and as that which may grow loose and slack, or be made more perfect and compact; as it is with the Soul and Body, so it is between Christ and his Members; tho' the Soul be not quite unloosed from the Body, yet by Sickness the Bonds may become rotten, or by fasting they may grow weak and feeble, so that it may have but slender Hold of its Companion, and a little Violence may snap them asunder; even so tho' our Souls be tied to Christ, yet by our daily Infirmities, or the frequent Incursions of our Enemies, or by long abstaining from this holy Food, and other Negligences, we shall find a kind of Looseness in our Souls, and that we are going off from Christ, and tending to a Dissolution, unless we gird up the Loins of our Mind, and be vigilant and sober, watching unto all holy Duties; and therefore as in the former Case we must betake our selves to our Physick, and Food, and good Exercise, for the making the Bonds sound and strong, so in this we must have recourse to the holy Feast we are speaking of (which is both Meat and Medicine) and we must stir up the Grace that is in us, and beg more of the Spirit of God, that may strengthen the things that remain and are ready to die.

To

To receive the Spirit not by Measure, is the Privilege of none but our Head; we that receive from * his Fulness, have not our Portion all at once, but must daily look for a † *Supply of the Spirit of Jesus Christ.* And so the Apostle saith, * *The Righteousness of God is revealed from Faith to Faith, and we must grow up into him in all things, which is the Head, even Christ.* Which shews that we may be made one with him in a more excellent manner than when we were first born, because the Spirit of Christ grows unto a greater Strength within us as we receive more of heavenly Nutriment into our Souls.

And this is all that is meant by the real Presence of Christ in this Sacrament, which the Church speaks of and believes, as it is one reason likewise of the *Change* which is so much noised, because by his Power these things become effectual to so great Purposes when they are holily received; our Lord doth call these Signs by the Name of the things they signify, because in a spiritual manner his Body and Blood are present to us, *viz.* by the Communication of that to us which they did purchase for us; from the sacred Humanity of Christ Life and Spirit is derived unto us, as Motion is from the Head unto the Members, and the Power of the Godhead doth diffuse the Virtue or Operation of the Human Nature, to the enlivening the Hearts of

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* Phil. 1. 19. † Rom. 1. 17. * Eph. 4. 15.

Men

Men that rightly receive the Sacramental Pledges. † *Manna* is called spiritual Bread, and Water that came out of the Rock is named spiritual Drink, and the Rock is said to be Christ, because they did signify him, and were Tokens of his Presence, and therefore much more may this Bread and Wine be called his Body and Blood, and be spoken of as if they were himself, because they do more lively represent him, and he hath annexed his Presence more powerfully to them; or as one of the Ancients saith, they are called his Body and Blood, not because they are properly so, *sed quod in se mysterium corporis ejus & sanguinis contineant*, but because they contain in them the Mystery of his Body and Blood.

And this (as I said) is all the *Change* that we are to understand in them, according as *Theodoret* doth excellently express it: Christ (saith * he) calls them by the Name of the things they represent, *not changing the Nature, but adding Grace unto the Nature*; and what that Grace is I have already told you in this Chapter; so that the real Presence is not to be sought in the Bread and Wine, but in those that receive them, according as learned *Hooker* speaks; for Christ saith first, *Take, and eat*, and then after that, *this is my Body*; before we take and eat it is not the Body of Christ unto us, but when we take and eat as

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† 1 Cor. 10. 3, 4. * Οὐ τ φύσιν μεταβαλὼν, ἀλλὰ τ χάριν τῇ φύσει προσθεικώς. Dialog. 1.

we

we ought, then he gives us his whole self, and puts us into Possession of all such saving Graces as his sacrificed Body can yield, and our Souls do then need; the Change is in our Souls, and not in the Sacrament; we are thought not transubstantiated into another Body, yet metamorphosed and transformed into another Likenses by the offering up of our Bodies to God, which is a piece of this Service, *Rom.* 12. 12. and so some observe that all other Meat is received as it is in it self, and no otherwise, but this Meat is divers, as it is received; other Meat affecteth and altereth the Taste, but here the Taste altereth the Meat; for if it be worthily received it is the Body and Blood of Christ, if unworthily it is but bare Bread and Wine.

But yet this must be cautiously understood when we thus speak, for this Presence *is the Bread*, tho' *in it*; tho' it be only *in us*, yet it comes *with it* unto us, if we will receive him, because else we shall not know how unworthy Persons are said to be *guilty of his Body and Blood*, if he be not present with his Body and Blood to work in Mens Souls.

This likewise is to be further observ'd, for the better understanding of it, that the Devil, who loves to imitate God, that he may the better cozen and cheat, doth seldom manifest his Power to any great Purpose, but when he is called by some of his own Ceremonies and Sacraments that he hath appointed; this doth but tell us, that Christ is then most powerfully present when

when we uſe his Rites which he hath inſtituted and hallowed as ſpecial Remembrances of his Love, and Teſtimonies of our Love unto him.

So that we may come hither, and expect that we ſhall feel more at ſuch a time, and in the Uſe of ſuch Means, than at or in others, becauſe he hath made them his Body and Blood in ſuch ſort as I have declared.

Other Union than this (by Chriſt's Spirit) I know no Uſe of, tho' we ſhould believe that which we do not underſtand; I can conceive great things concerning the Power of Chriſt's Human Nature, and it is not for us to tell how far it may extend its Influences thro' the Inhabitation of the Deity; that it is brighter than the Sun, St. *Paul* ſaw when the Lord appeared to him, *Acts* 26. 13. and as the Sun we ſee communicates his Beams a vaſt way, and twiſts it ſelf about us by Silver Threads of Light, tho' ſeated in the Heavens, ſo may we conceive that the ſacred Humanity of Chriſt doth tie us to it ſelf by Cords of Love, and now embrace us in its out-ſtretched Arms after a more affectionate manner when we come to remember him; but to what Purpoſes this ſhould ſerve, I do not well underſtand, and without the Spirit of Chriſt dwelling in us the Fleſh can profit nothing at all, tho' never ſo glorious, and therefore I lay aſide ſuch Thoughts, and content my ſelf to know * that they that are joined (or cleave) to the Lord are one Spirit. 5. Now

* 1 *Cor.* 6. 17.

5. Now from this secret Union that is here made between Christ and our Persons, it comes to pass that this Sacrament hath been accounted an Earnest and Pledge of the Resurrection, for nothing that is made one with Christ can die and be lost, but he will raise it up again at the last Day, his Spirit can find out all their Dust after a Thousand Changes, it can gather all their Dispersions, and re-unite their scatter'd Crumbs, and knead them again into a * goodly Body, and this it will do, for their very Bodies are the † Temple of the Holy Ghost, therefore he will quicken their mortal Bodies by his Spirit that dwelleth in them.

Hence it was that * *Cyril* so earnestly invited Guests to this Feast, saying, *Come, eat the Bread that renews your Nature, drink the Wine that is the Smile and Cheer of Immortality*; eat the Bread that purges away the ancient Bitterness, drink the Wine that asswages the Pain of our old Sore; Τῦτο ἡ φύσεως τὸ ἰαλρεῖον, this is the very Restorative of Nature, an healing Plaister for the Bitings of the Serpent, a powerful Antidote against all his Poison he hath infused into us; and so several of the elder Times speak not without reason; for seeing our Lord gives to these things the Name of his Body and Blood, we need not fear to attribute to them the Virtues and Efficacy of his Death, which we know was the Restorer of Life.

* 1 Cor. 6. 19. † Rom. 8. 11. ‡ Φάγεσε ἄρτον ἀναπαυτοιῶνλα ὑμῶν ἡ φύσιν, πίεσε οἶνον, ἀθανασίας χάυσμα, &c. Hom. 4 L. μυς. δεσπ.

We

We ſhould think therefore when we go to the Table of the Lord that we go to join our ſelves more cloſely to our Head, and to unite our Hearts more firmly to the Fountain of our Life, that we go to receive of his Holy Spirit, which, like Wine running thro' our Veins, ſhould diffuſe it ſelf into all the vital Powers of our Souls, and make us more able and ſtrong, active and quick, ready and forward, in the Service of our Saviour; we ſhould think that hereby we may get greater Victories over our Enemies, if we do not betray our Succours, that we may more compleat our Conqueſts, if we uſe the Power that is ſent unto us; we ſhould look upon this Bread as the Bread of Life, and conceive that we take the Cup of Immortality into our Hands, and that the next Draught may be in the Kingdom of God, when our Bodies ſhall be raiſed to feaſt at the Eternal Supper of the Lamb; for this is but a juſt Conſequence of Forgiveneſs of Sins (which the former Chapter treated of) that our Bodies ſhould live again which became mortal thro Sin; and therefore as Chriſt here ſeals unto us the one, ſo he likewiſe aſſures us of the other, and gives unto us the Earneſt of the Spirit; what Joy then muſt theſe Thoughts needs create in our Souls? What better Cheer can we deſire? What greater Dainties would we taſte than this holy Feaſt affords? Or what Cauſe would we have of Thankſgiving more than hath been named? If we deſire a Conſort in our Thankſgivings, and to have an Harmony

of

of Souls while we sing his Praises, if we would hear some Voice besides our own that might fill up our Joys, and lift them to a greater Height, that is not wanting neither, as the next Chapter shall declare, for here is an Union of Minds begot, and a sweet Consent of Hearts is the Result of this Entertainment.

A PRAYER.

O GOD, who by Faith in thy Son Jesus Christ hast incorporated us into him, and made us Members of him, and by the Increase of that Faith, and of Love, and of Hope, dost knit us more perfectly unto him, and make us more entirely one with him, I bless and praise thee that thou hast ordained a holy Feast upon his Body and Blood, for the Nourishment and Growth of these, and for my stronger and closer Union with him.

What an Honour is this, that not only our Nature should be assumed unto an Union with the Divine, but that thou shouldst take every particular Person of us, who obediently believes on thy Son Jesus, into such a near Conjunction with him, as testifies his most tender Affection towards us, tho' unworthy of the least Respect from him.

O that I may never prove ungrateful for it, nor vainly presume of it, while I am a Stranger to it, but my Will being perfectly made one with his Will (so that what pleases him pleases me) I may feel that I am really and truly made one Spirit with him, and may comfortably hope that being thus united to him,

Death it self shall not separate me from him, but that he will quicken even this mortal Body at the last Day by his Spirit which dwelleth in me.

And I most humbly beseech thee daily to quicken this Faith and Hope in me, that by the Power of it I may overcome the World, and all the Temptations of it; make me to feel a living Virtue continually flowing from Christ my Head unto me, that I may continue a lively Member of his Body, stedfastly walking in this World as Christ walked, and never doing any thing unbecoming the Relation I have to him, but by doing him all the Honour I am able, may at last be preferred to the Honour of dwelling with him for ever, which I humbly beg for his sake, who hath undertaken to be our Advocate with thee; to whom, with thee, O Father, and the Holy Ghost, be all Honour and Glory now and eternally, Amen.

CHAP.

CHAP. VI.

This Feast is a means also of our Union one with another. The very eating together at the same Table is an Expression of Kindness. The Paschal Supper was a Feast of Love. This holy Communion is much more so. Here we all eat of one Loaf. The holy Kiss was a Token of dear Affection, which was given at this Feast. And so were the Agapæ, *or Feasts of Charity. And the Collections then made for the Poor. And sometimes our Church sent a Loaf to another, in Token of Unity. A Summary of these Six Chapters. And Two Observations from the whole.*

AS this Sacrament is a means of uniting us to our Lord by Faith, so likewise of uniting us to our Brethren by Love, it knits us not only to our Head, but all the Members also thereby are more endeared unto each other, we enter here into a strict League of Friendship with them, as well as into a Covenant with God.

For all true Christians are not only of the Family of God, but his Children and neareſt Relations, so that we cannot profess any Love to the Father of them all, but we must at the same time embrace his whole Progeny, as bearing his Character, and having in them those very things which we love in him; when we take the Bridegroom, we contract a Kindred also with all the Friends of the Bridegroom; and Love in-

deed is of that nature, that it is not only diffuſive of it ſelf, but it runs forth with a certain Pleaſure, and fills our Hearts with Joy as it paſſeth from us; ſo that no Man would be excuſed from loving of his Brethren, nor willingly want that part of this Chriſtian Feaſt; we all grant that this Food would not be ſo full of Juice and Sweetneſs, but that it taſtes of the Love of our Lord; nor would this Cup be ſo pleaſant, but that it is the Cup of Charity; now when the Heart is once filled with Love, it wants nothing but Objects whereon to empty it ſelf, and it is like new Wine, that is ready to burſt the Veſſel unleſs it find ſome Vent; and therefore one good Man is glad at ſuch a time to eaſe himſelf into the Boſom of others, and to expreſs himſelf to them in ſuch charitable Actions as cannot be done to God, who is all-ſufficient of himſelf; this adds to the Grace of this Entertainment, that there is nothing but Love to be ſeen in it, the Food is Love, the Maſter of the Feaſt glories in no greater Name than that *he is Love*, all the Gueſts are Brethren, they are all in their Father's Houſe, they all receive the Tokens and Pledges of the Love of their Elder Brother, and his Love is ſo great, that he is content to ſhare his Inheritance among them; it muſt be therefore againſt Nature and the Courſe of Things not to love, and to let our Brethren ſhare in our Affections, who have a Portion in the ſame Saviour.

But

But to make it plainly appear that one End of the Institution of this Sacrament was to advance Love and Kindness in our Hearts to each other, let these things be considered.

I. As it is a common Feast, it carries in it the notion of love and good-will that is between all the Guests. It is well known that eating and drinking together was anciently such a Sign of unity, conjunction of minds, and friendly Society, that the Words *Companis* and *Companio* in old *Latin* are the same with *Socius*. Our *English* retains them all, and expresseth a more than ordinary Familiarity between Persons, by the Names of *Companions*, *Company*, and *Society*, which are first made, and afterward maintained by a friendly Converse at the same Table, and eating of the same Bread. And hence it is that all our *Companies* and *Fraternities* in Cities have their *Guild-halls*, where they meet, and their Feasts likewise at certain Times, for the maintaining of love and amicable correspondence. From which kind of meeting it is that the holy Sacrament was called *Synaxis*, a Convention, or coming together in one, which the Apostle expresseth when he saith, 1 *Cor.* 11. 20. συνερχομένων ὑμῶν, &c. *When you come together into one Place.* It is a Phrase for their assembling and convening at an appointed time, to feast together, and maintain mutual Charity, which Christ had commended so much unto them. And this *Aristotle* in his Politicks makes the πρώτη τ κοινονιῶν, the first of all Communions which is between those that live

under the same Roof, and eat and drink at the same Table, as Parents and Children, Brethren and Sisters, from whence all other Societies and Communions are derived. Christians are called in Scripture by the name of those near Relations, and therefore their Love is fitly expressed and upheld by this kind of Intercourse and sweet Converse. And the frequenter it is, the more would it approach to a likeness to the most ancient and prime Communion in nature. For this is a Maxim in that great Man, * *An every Day Communion doth naturally make a House.* We are the House of God, and the first Converts to the Faith seem to have maintain'd such a daily Communion, that they better deserved that Name than any People that ever were, and testified that they looked upon one another as Children of the same Parent, and were spiritual Brethren and Sisters in the Lord. It is so natural to give the Tokens of Friendship by this thing, that in some Places People have made their *Sponsalia* or *Contracts* of Marriage by each Person's drinking of the same Cup. † And perhaps for the same reason it is, that in many Places of *England* they use after Marriage to break a Cake over the Head of the Bride, as she enters into the Doors, either shewing that they must live together in the most intimate Society, or that they and all

* Εἰς πᾶσαν ἡμέραν σωτηρικὴα κοινωνία χρὴ φύσιν οἰκὸς ἔχειν. *Ibid.* † In *Muscovy* the Bridegroom presents a Loaf of Bread to the Priest, and he to the Friends, who break it, and eat of it, in Token of Fidelity and Love. *Vid. Hist.* of *Russia* by *G. Fletcher*, ch. 24.

their

their Friends eating of it, may signify the great Love that is between them. Now the more sacred our Food is whereof we partake, and the Body of Christ being broken before our Eyes, and administred unto us, the more strongly are we engaged to Brotherly Love, and the rarer Friendship do we contract, beyond all that the Word *Companion* can express.

II. The Paschal Supper among the *Jews* was a Feast of Love as well as of Remembrance, for it was not only celebrated between the Members of the same Family, but by the whole Nation, who came together from all Parts at the same Time, and in one Place, which did intimate to them that they were but one Body; for this cause it is likely God ordain'd that they should have one * *whole Lamb* for every Family, and not divided into Portions among several Companies; as also he forbids that a Bone of it should be broken by them. It did well represent the Unity that was among them, seeing they all did the same thing, without any Division, and made not the least Fraction in those Parts that were most compacted. The Bread likewise without Leaven might have some such Signification in it, that they should not swell by the Fervency of any Passion, nor be sowered by any Malice or Ill-will to each other who eat of the same unleavened Bread. And so the † Apostle bids us to keep the Feast (now that Christ our

* *Exod.* 12. 46. † 1 *Cor.* 5. 7, 8.

Passover is sacrificed for us) *not with the Leaven of Malice and Wickedness, but with the unleavened Bread of Sincerity and Truth.* And it may be observ'd, that tho' the Stranger that was uncircumcised might not by the Law eat of the Lamb, *Exod.* 12. 43, 45. yet their Masters tell us that they permitted them to eat of the unleavened Bread and bitter Herbs, *&c.* which was a Token of some Love unto them, tho' not of such a dear Affection as they had for their own Nation.

III. But the Lord's Supper is much more a Feast of Love, because it is a remembrance of the greatest Love that ever was, which our Lord shew'd in dying for us; this Love of his must in all reason be compensated with a great Love from us; and he hath made our Brethren to be his Proxies and Receivers, he hath transferred the Debt that is owing him unto them, that we may do them those Kindnesses for his sake which we cannot do immediately unto him. It is worthy our Notice, that the first Person that ever received this holy Sacrament, was (in all likelihood) St. *John* the beloved Disciple, he that lay in Jesus's Breast (and is therefore called by some *Greek* Writers ὁ ἐπιστήθιος, *he in the Bosom*) whose Heart was so full of Love to the Brethren, that he breathes little else in one whole Discourse which he left to his little Children. And you may observe also, that immediately after this Supper (spoken of *John* 13.) our Saviour entertains his Disciples the rest of that Night, till he went into the Garden, with those heavenly Discourses

courses which you read in the 14, 15, 16, 17 Chapters of the same Gospel, a great part of which contain the Commandment of Brotherly Love, of living in Peace, and being one with each other, even as he and his Father are one, which may well suggest to our Meditations, that one Intent of this heavenly Repast is to breed in us a kind of Celestial Charity, and make us all like that Disciple who first had the Favour to taste of it.

IV. This Supper is the more significant of Christian Charity and Peace that is to be between all the Guests, because they all eat of *one Loaf*, as the Apostle speaks, 1 *Cor.* 10. 17. where ἓν ἄρτος, which we render *one Bread*, more properly may be translated *one Loaf*, of which all the Company partake, and thereby are made one Body, Members of the same Christ, and Members one of another. As the Flower, tho' consisting of many little Parts, is mingled and kneaded into one Loaf, so are all Christians united and compacted into one Body by partaking of that one and the same individual Loaf. And therefore we may by the way take notice, that the Bread provided for our Communions (tho' never so great) ought to be but one Loaf, and likewise that all should Communicate (if it may be) at the same time, and not one part of a Congregation to Day, and the other at the next Meeting, for this doth not so well signify the Union that is among all Christians who live together in the same Society. And to render this

Con-

Contesseration the more manifest, in some* Ages of the Church (tho' but in some particular Places) every Family that did receive, offered a Quantity of Flour, with which the Communion Bread was made; this Mixture of one Man's Meal with another's, and the Combination of all the Particles in one Paste, did well denote that they were but one Body of Men mingled together by such a common Affection that they were made one Lump, and did lose themselves in one another, not knowing any difference between each other; and indeed there never was any Society of Men so strongly united and kneaded together as the first Body of Christians were; tho' their Union may well be represented by the little Atoms of Flour all glew'd together in a Loaf, yet the Strength of their Union may be better compar'd to the Stones of a Temple so cemented, that the Hand of Man is of no Force so much as to move them; and to such Stones the Apostle S. *Peter* compares them when he saith (1 *Eph.* 2. 5.) that as lively Stones they are built up a spiritual House, *&c.* living Stones they were, because they were so many Souls or Hearts join'd together into a spiritual Temple, making one great Heart beating with the same Love, and because likewise they had all † *drank into the same Spirit of Life*, which was the common *Vinculum*, Tie, or Bond, that thus united them together, and made this *one Bread* to be

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* *Joseph de Vicecom. L.* 2. *de Missæ rit.* cap. 10. † Acts 2. 32.

like

like the Strength of Stones rather than Bread; * as the little Particles of Meal were, by the help of Water, wrought into one Paste, so were all particular Christians by this Spirit, wherewithal they were watered, formed into one spiritual Body, to be no more many, but one.

V. The ancient Christians likewise had many significant Customs and Practices, whereby they did notably express at this Feast the Love which was among them, the most remarkable of which are these.

1. There was the holy Kiss, wherewith they saluted each other, as a Token of the dear Affection wherewith they embraced, and of their Desire that their Souls might pass (as it were) into each others Bodies; there are many Places of Scripture which mention this Kiss, as *Rom.* 16. 16. 1 *Cor.* 20. *&c.* and the best Writers near the Times of our Saviour tell us it was used to be given at the holy Communion, as the fittest Season to express such an innocent and sincere Love. When we have done Prayers (saith *Justin* † *Martyr*) Ἀλλήλους φιλήματι ἀσπαζόμεθα, *&c.* we salute each other with a Kiss, and then immediately the [προεστὼς] chief Minister takes the Bread and Wine from the Hand of those that offer them, *&c.* At this Feast then they did salute one another; and when they fasted, it began to be a Custom (saith * *Tertullian*) that after Prayers they should forbear the Kiss of Peace, *quod est signaculum perfecti-*

* Εἰς ἓν πνεῦμα ἐποτίσθημεν, 1 *Cor.* 12. 13. † *Apolog.* * *De Orat. cap.* 14.

onis,

onis, which is the Sign or Seal of Perfection, *i. e.* of Love and Charity (I suppose he means) which is called by the Apostle *the Bond of Perfectness*. That it was a Custom among the *Jews* to salute with a Kiss at their Prayers, is the Affirmation of *Drusius*; but a greater Man than he was saith, that he finds no such thing in all their Writings, and shews, that in all likelihood he was deceived, by mistaking the Word * *Tiphluth* for *Tepilloth*, the former of which signifies *Foolishness*, and the latter *Prayers*. And so he observes that it is said in the great *Bereschit* (upon those Words, *Gen.* 29. 11.) every Kiss is לתלפות to Folly, *i. e.* a wanton Kiss, except these three, to which one adds a fourth: First, *The Kiss of Homage*, such as *Samuel* gave to *Saul*, 1 Sam. 10. 1. (and such I may add as we are bid to give to the Son of God, *Psal.* 2. 12.) Secondly, *The Kiss of Meeting*, such as *Aaron* gave to *Moses*, Exod. 4. 27. Thirdly, *The Kiss of Departure*, such as *Orphah* gave to her Mother, *Ruth* 1. 14. And fourthly, *The Kiss of Kindred*, such as *Jacob* here gave to *Rachel*, because she was his Cousin. We must seek therefore for no other reason of this Kiss, but that it was a Sign of Kindness and Love by the Custom of all the World, and therefore it is called *The Kiss of Charity*, 1 Pet. 5. 13.

And for this Cause, saith St. *Chrysostom*, the † Apostle bids the *Corinthians* (in the place forecited) *to salute each other with an holy Kiss*, be-

* *Buxtorf. Lex. Tal. in voc.* נשיקה † 1 Cor. 16. 20.

cause

cause there were such vehement Contentions and great Differences among them; for *one said I am of Paul, another said I am of Apollo,* another called himself after *Peter*, and another after Christ; one was drunken at their sacred Feast, and another hungry; they went to Law with one another; and there was a great deal of Pride and Envy and Confusion about their spiritual Gifts; and therefore having exhorted them, *ver.* 14. *to let all things be done in Love*, he now commands them to be joined together also by the holy Kiss, τοῦτο γὰρ ἑνοῖ καὶ ἓν τίκτει σῶμα, for this unites and begets one Body; and so likewise he observes, that the Kiss doth not only unite those that are divided, but it likewise makes an Equality between those that are unequal, which is a necessary thing to all Friendship; by this Peace (saith † he in *Rom.* 16. 16.) the Apostle takes away every thing that disquieted them, so that the Great should not despise the Less, nor the Less envy the Great, but both Pride and Envy be cast out, this Kiss being of that nature, that it sweetens, smooths, and equals all things.

And I may observe also, that the very next Words of the Apostle, *ver.* 17. are an Entreaty to mark all them who cause Division among them; as if he should have said, salute one another, and embrace, that he may be looked upon as no Christian that causes Divisions and Offences among you.

† Τῷ φιλήματι τούτῳ πάντα καταπεμπτίουσίς τε καὶ ἑνώσεως.

And

And ſo in another Sermon he moſt admirably diſcourſes of this Chriſtian Charity, which is ſignified by the Kiſs. 'Do not ſay (ſaith * he) 'that ſuch an one hath done me Harm, and no 'Man can put up the Wrong, but think with 'thy ſelf what Chriſt ſaith to him that betrayed 'him with a Kiſs to the Death of the Croſs, and 'mind how notably he reproves him: * *Judas, 'betrayeſt thou the Son of Man with a Kiſs?* Who 'would not be ſoften'd with theſe words? What 'Heart would not ſuch a Voice bow and incline 'unto it? what wild Beaſt, what Adamant is there 'that would not be moved? Do not ſay unto 'me hereafter, ſuch an one is a Murderer, or 'the like, and I cannot abide him, I tell thee, 'if he be ready to thruſt his Dagger into thee, 'and to baptize his Right Hand in thy Throat, 'kiſs that Right Hand of his, for Chriſt kiſſed 'the very Mouth of his Murderer; thou art 'the Servant of him, I ſay, that kiſſed the 'Traitor (for I will not ceaſe to repeat it again 'and again) of him that ſpake Words to him 'ſofter than a Kiſs; for mark it, he doth not 'ſay, O thou Villain, thou Traitor, doſt thou 'make me this Requital for all my Kindneſs? 'but he only ſaith, *Judas* (calling him by his 'proper Name) canſt thou find in thy Heart to 'betray me on this faſhion? yea, I may obſerve 'that he calls him *Friend*, *Matth.* 26. 50. which 'are Words of great Sweetneſs to ſuch an un-'worthy Perſon; and after this he doth not ſay,

* *Homil.* 21. *in Epiſt. ad* Rom. † Luke 21. 48.

why

'why dost thou betray thy *Teacher*, thy *Master*, 'thy *Benefactor?* but why betrayest thou the *Son* 'of Man with a Kiss? If he was not thy Master, 'yet wilt thou betray any ordinary Man who 'deals so courteously with thee, and vouchsafes 'to kiss thee, even when thou betrayest him with 'that Kiss? O blessed Lord! what an Example 'hast thou given us of Humility and Forgive- 'ness? And how kindly and graciously he treats 'likewise those that came to take him, you may 'see if you read what follows, which will make 'any Man ashamed to be cruel to his Brethren. 'What tho' they be guilty of a thousand Faults? 'they cannot be greater than this of *Judas* to 'our Saviour. Wilt thou not kiss him, when 'our Saviour kissed and embraced the Traitor? 'How canst thou receive the holy Offering, if 'thy Tongue be red with the Blood of Men? 'How canst thou give the Peace (he means the 'Kiss, which was accompanied with good 'Wishes) if thy Mouth be full of War? Thus 'that Excellent † Man, from whose Mouth I de- 'sire my Reader to learn, if not from mine. And 'therefore he expounds this Word Ἅγιον, *holy*, to 'signify that the Kiss should be sincere, and 'without all Hypocrisy, or Falseness of Heart, 'in which he is follow'd by other ancient Expo- 'sitors; but it may likewise signify the Purity 'of it, and that it should be only out of Christian 'Love, and not with any other baser Passion? 'and it was a thing so constantly used, that it's

† *Oecum. & Theophylact.*

'likely

'likely indeed the Heathens did thence reproach 'the Christian Meetings, as if they did burn with 'some filthy Fires. But the true Christians could not be impeach'd of any such Crime, their Flames were so pure and bright, that they left no Soot nor Blackness at all in the Soul behind them; there were indeed some base * Pretenders, the impure Followers of *Simon Magus*, whose Eyes were full of Adultery, and whose Lips gave strange Kisses, but they were abominable in their Doctrines too, and separated themselves from the Flock of Christ, † *being sensual, and having not the Spirit*; these Men bragging that they were the only *spiritual Men*, and calling all others meer *Animals*, might give occasion to the Heathens and the Enemies of our Religion to say, that Christians assembled for such Actions as they practised, but are not to be named; but the sound Professors did wipe off all these Calumnies that were cast upon the whole Religion for the Fault of some Apostates, not only by their most excellent Writings, but likewise by their pure Lives and cautious Converses. The Kiss of those that are in Love (saith * one that well knew) is ἀόριστον καὶ ἀνόριστον καὶ καινὸν ἀεὶ, unlimited, unsatiable, and always renewed. To shew therefore that their Kiss was a Token only of Celestial Charity, † *Athenagoras* tells us that it was unlawful for them to kiss any one ἐκ δευτέρου, *the second time* to please themselves. And the Constitutions ascribed to *Clemens*, tell us also, that

* 2 Pet. 2 14. † Jude 19. * *Achil. Tatius. L.* 4. ἐρωτ.
† Πρεσβ. περὶ χριστ. the

the Men saluted Men, and the Women those of their own Sex, that so they might avoid all Danger, and take off all Offence; these Kisses were as pure and innocent as the Snow, they were no other than had been long used in the World among familiar Friends, but only that they were a Token of a Diviner Love, and denoted a more sacred Affection being used in their solemn Congresses with the Divine Majesty. So S. *Cyril* * saith excellently, this Kiss is not barely such a one as is given among familiar Acquaintance, ἐπ' ἀγορᾶς, as they meet in the Streets, but ἀναχίζουσι τὰς ψυχάς, *&c.* they mingle Souls together, and promise an utter Oblivion of all Offences; Christian Souls then sat upon their Lips, and there embracing together did pass (as it were) into each others Bodies; as it was said of † *Jonathan*, so it might be affirmed of them, their Soul was knit to the Souls of their Brethren, and they loved them as their own Soul; and therefore **Alexander the false Prophet*, in Imitation (I make no question) of these holy Brethren, did entertain all his Followers with a Kiss, and those that were admitted to a near Communication with him were called οἱ ἔνδον τῷ φιλήμα[τ]ῳ, *they within the Kiss.* There are several Places I observe in holy Writ where this kind of Salutation is join'd with Weeping, *Gen.* 29. 11. *Gen.* 33. 4. *Gen.* 45. 15. whereby the Scripture expresseth such a Joy at each others Sight, that it stopt all Passages for the

* *Cyril. Hierosol. Mystag.* 5. † 1 Sam. 18. 1. * *Lucian in Pseudomant.*

presence, but the Eyes and Tears told that which the Mouth could not yet speak but by a Kiss. And in one place this Salutation goes under the Name of *falling on the Neck*, Gen. 46. 29. which denotes the Ardency of their Embraces, and that they hanged on each others Lips, as if they were loth to be *two* any more. But beside all this, it must be marked, that the Kiss was usually accompanied with some Form of Benediction or Prayer for their Welfare, which plainly appears in the Salutations of two treacherous Persons, *Joab* and *Judas*, 2 Sam. 20. 9. Matth. 26. 49. the one of which saith, *Art thou in Health my Brother? (i. e.* I pray thou mayst be, as I hope thou art, *&c.)* and the other χαῖρε ῥαββεὶ, *All hail Master.* From all which we may be well assured that these Christian Embraces did only melt them into Tears, and not inflame them into any distempered Heats, that they did only shew their dear Affection, and heartily pray to God that *all Peace might be with them*, *i. e.* that all Prosperity and Happiness might be their Portion.

2. The first Christians having the Blood of Christ as yet warm upon their Hearts, burnt with such Charity to each other, that they instituted frequent Feasts, which they concluded with the Sacrament of Christ's Body and Blood; at this sacred Meal the Poor were feasted together with the Rich, upon those Offerings which the Rich had made; and they sat down as it happened, without any Distinction, either in higher or lower Forms, to shew that they looked

ed on themselves as Equals in Christ, and Fellow Heirs of the same Promise. These Feasts were called Ἀγάπαι, Feasts of Love or Charity, and are mentioned in St. *Jude ver.* 14. and by St. *Peter*, 2 *Pet.* 2. 13. so denominated they were, as *Anastasius Sinaita* will have it, from their End and Purpose, which was ἄγειν τὸ πᾶν εἰς ὁμόνοιαν καὶ ἑνότητα, to draw all together to an Unity and Agreement. *Tertullian* * gives a better reason, but tending to the same Sense; *Our Supper* (saith he) *carries its Reason in its Name*, for *Agapæ* signifies *Love* in the *Greek* Language. We find no Divine Institution for these Entertainments, yet they have (as a learned Man speaks) † Divine Toleration, and they had a good beginning, tho' in Process of Time they nourished Disorders; in the first Simplicity they fed the Soul as well as the Body, Charity was the best Part of the Meal, and the Guests were refreshed with nothing so much as to see all their Differences here buried, which made good Men still commend them after they were abused, as they began to be in the Apostle's Days; for the Gluttony of some could not hinder, but that πᾶσι ὄντως (as * *Clem. Alex.* speaks) *in truth the Agape was an heavenly Repast, a rational Banquet, which covered all things, suffered all things, hoped all things, and could never fail*, because it was the beginning of the Feast in the

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* *Cœna nostra de nomine rationem sui ostendit. Vocatur ἀγάπη id quod dilectio penes Græcos est.* Tert. *in Apol.* † *Moniag.* against *Selden.* * *L. 2. Pædag. c. 1.*

Kingdom of Heaven; it was in it self, as he goes on, χρῆμα καθαρὸν καὶ θεῷ ἄξιον, *a pure thing, and worthy of God, for the very Business of it was a Communication of their good things to the Needy*; and therefore the Council of *Gangra*, Can. 11. anathematizes those who despised the Faithful, that were wont ποιεῖν ἀγάπας to make these Feasts, and in Honour of our Lord to call their Brethren to them, and those who would not communicate at such Meetings, for the End of them they knew was holy and good, in Honour of our Lord (as the Council speaks) for the Comfort of their poor Brethren; and therefore when they began to be left off, as they did in *Justin Martyr*'s Days, about the Year 160, as far as one can guess by his Apology, they disposed the Offerings more advantageously into a common Bank for the poor and distressed Persons; for they were not like Men now that take away Abuses, and save their Money, but they reformed the mis-pence of that Charity which they still continued; and therefore those *Agapæ*, which after Authors mention, were rarely celebrated, but on their Birth or Marriage Days, or at their Funeral Obsequies, whence a *Dole* is at this day used to be given to poor People; but they were so approved of in the Apostles Days, that the Phrase of breaking Bread in the *New Testament* seems to have reference to this whole Feast, and not only to receiving the Sacrament of the Lord's Supper; for so the Phrase is used among the *Hebrews* for a Feast; and in *Acts* 27. 35. St. *Paul* is said to take

take Bread, and give Thanks, and break it, which was not a Celebration of the Eucharist, but a common Meal, together with the Passengers in the same Ship; and in like Sense the Κυριακὸν δεῖπνον, *the* * *Lord's Supper*, is to be understood, for the whole Feast including both the *Agapæ* and the Eucharist also, being so immediately joined together; whence it is that *Tertullian* † calls the Feast of Charity *Convivium Dominicum* and *Convivium Dei*; and * *Ignatius* speaking of this under the Name of δοχὴν ἐπιτελεῖν, *to make an Entertainment*, saith, they should never do it χωρὶς τοῦ ἐπισκόπου, *without the Bishop or Overseer of the Congregation*, and the reason sure was, because this Sacrament was always joined with that Feast, and both understood by one Name, which Sacrament none might celebrate without the Presence of him that was appointed by God to bless and sanctify the Offerings that were brought.

So † Mr *Thorndike* testifies, that he finds in a *MS* (expounding divers *Greek* Words of the Bible) this Gloss, Κυριακὸν δεῖπνον, τὸ ἐν ἐκκλησίᾳ δεῖπνον, *the Lord's Supper is to Dine in the Church.* This common Entertainment being made for Poor and Rich, out of the Stock of the Church, from the Offerings that were brought, the Seven Deacons were first appointed to attend upon the making of this Provision, and relieving the Poor otherwise, which the Apostles had not Leisure

* 1 Cor. 11. 20. † *L.* 2. *ad uxorem. c.* 4. & 8. * *Epist. ad Smyrn.* † Review of Rights of the Church.

for to mind, as you may read, *Acts* 6. 2. where by διακονεῖν τραπέζαις, *serving Tables*, we cannot well understand any other thing than providing for the Poor this Table at the Feasts of Charity, which maintained a singular Love and Kindness among them all; so great a Kindness it was that hereby was nourished, that the Heathens could not but take notice of it, as inviting many to be Christians. You shall find, saith * *Julian*, among the *Galileans* (by which Name they called Christians) ἡ λεγομένη παρ' αὐτοῖς ἀγάπη καὶ ξενοδοχία καὶ διακονία τραπέζων, *their Feast of Love, which they call Agapæ, their Entertainment, and their serving of Tables*, which draws many to their Religion; and this is the great thing which the Apostle reproves the *Corinthians* for, that tho' the Sacrament and this Feast were appointed to preserve Love, yet they rudely abused them to the very contrary End.

The Gloss of † *Oecumenius* (if it be perused) will make this very clear. *When you come together* (saith the Apostle, 1 *Cor.* 11. 20.) *into one Place, this is not to eat the Lord's Supper*, &c. *i. e.* your very coming together signifies Love, but it doth not work it, for whereas you should have a common Table (as our Lord's was) you make it your own Pleasure, and exclude the Poor from it; but I will tell you what the Lord delivered to me, that he in the Night he was betray'd entertained not only his holy Disciples, but even

* In Ep. † Ἡ μὲν σωφροσύνη, φησὶν, ἀγάπην ἐνδέικνυται, πλὴν ἡ τράπεζα, &c.

the

the Traytor *Judas*, that wicked Enemy of his, at his Table; and how dare you therefore refuse the Poor, and exclude them from your Feasts? Or thus: If the Lord gave both to Poor and Rich his Body and Blood, darest thou separate any from thy Table, and cast a Scorn upon them? If he gave Thanks who delivered and divided his own Body, shalt not thou thankfully, and with the greatest Joy, make the Poor thy Companions and Guests at the things that are given from him to thee? *&c.* I tell you once more, *ver.* 27. that whosoever eats and drinks in this unworthy and base Fashion, contemning the Poor, for whose Sakes you meet together, he is guilty of Christ's Body and Blood, and doth the greatest Dishonour unto them by handling them with such impure Hands; and at last, *ver.* 33, 34. he adviseth them that they would stay one for another, and if thro' Hunger they could not well expect long, he bids them eat at Home, and not come together for Condemnation; upon which Words the same Author thus glosseth: 'You 'come together to the Supper for Love, and 'if that be in your Hearts, you had better take 'a Refection at Home, than by casting a Con-'tempt upon your Brethren, shew that you 'have no Love at all.

It is very likely also, that first from these Feasts they sent Portions to those that were absent, to testify their Love unto them (certain it is, that from hence the Martyrs in Prison received Re-

lief, as * *Tertullian* well tells us) and so afterward the Custom grew to send from the Eucharist some of the blessed Bread to those that could not come unto their Assemblies; so *Justin* saith, that τοῖς ἐ παρᾶσιν ἀποφέρουσιν, *they carry away some part to those that are not present*; which I suppose arose in Imitation of the *Jewish* Manners, who in their Feasts sent Portions one to another, that might more express their Friendship, which they desired to continue. The Heathens likewise were not Strangers to this Custom, as one Example out of many will bear sufficient Witness. When † *Agesilaus* offered his εὐαγγέλια, *Sacrifices for glad Tidings of a Victory*, he sent Pieces of the Flesh to his Friends, that he might make them Partakers in his Joys. All which I mention only for this End, that we may see how desirous they were in the beginning of our Religion to keep up a mutual Charity, as the greatest Honour of it, which made them omit no Custom that had been obliging among the *Jews*, if it might help to promote the Love and Unity of the Church.

3. Then they had their Collections for the Poor, which ensued their Participation of Christ's Body and Blood; this the * Apostle mentions, 1 *Cor.* 16. 1, 2. when he bids them on the first Day of the Week (when the Mysteries were celebrated) to lay by something for the Use of distressed Christians, which was the Practice of

* *Martyr. cap.* 2. † *Plut. in vit. Agesilai* . . . καὶ ἀπὸ ἡμέρας αὐτῆς ὅτι ἐλεημοσύνῃ παρεπόμενον, ἣν ἐν αὐτῇ μυστηρίων ὑπομιμνήσκων, *Oecum. in loc. Apolog.* 2. other

other Churches; and *Justin Martyr*'s Words may be a good Comment upon that Text, when he saith, *After these things (i. e.* receiving the Sacrament) *we always remember one another of them, and* οἱ ἔχοντες, τοῖς λειπομένοις πᾶσιν ἐπικουρῶμεν, &c. *they that have do help those that want, every Man giving* καὶ προαιρεσιν ἑαυτῷ *according as he himself thinks fit to do; and that which is gathered is laid in the Hands of the President* (i. e. *the chief Minister*) *wherewith he helps the Orphans and Widows, relieves those that are sick, or in Prison, and those that travel, and all Strangers, and to be short, he is the* Curator *of all that are in Need.* You may perceive likewise by the Apostle's Words, that their Charity was no less large than the World, and that it was not impaled in a particular Church, but did stretch its Hands to the farthest Parts, by sending Relief to *Jerusalem*, from whence the Gospel came unto them. But besides these, there were other Offerings (as we call them at this Day) which the People brought, both for the celebrating of the Eucharist and Maintenance of the Ministers of the Gospel. These Gifts (an * Adversary confesseth) were called *Sacrifices*, tho' coming from the Hands of the People; whence it is that † St. *Cyprian* chides the rich People, that they threw nothing into the *Corban*, and came into God's House *sine sacrificio*, without a Sacrifice, yea, did eat part of that Sacrifice

* *Dionys. Petav. diatrib. in Synes. c.* 3. † *L. de Opere Eleemos.*

which

which the Poor had offered. * With these Sacrifices the Apostle saith that God is well pleased, and they that did offer them did it to testify their Love to God, who had given them such good things, and their Love to their Brethren, who they desired should share with them in God's Blessings, they were both a Piece of God's Worship, and gave Glory to him, *Psal.* 96. 8. and likewise a Piece of great Charity, that made others glorify his Name; by these and all other ways they expressed such an Affection, that it was the Talk of the Heathens, and that whereby they were known by all Men to be his Disciples; and therefore when *Diogenetus* sent to *Justin Martyr* to know something more particularly concerning the Christian Way, he enquires not only what God they trust in, and how they worship him, and what makes them contemn the World and despise Death, *&c.* but also τίνα τὴν φιλοστοργίαν ἔχουσι πρὸς ἀλλήλους, what was that their dear Affection which they did bear unto each other? This was more famed in the World than the noble Band of Lovers that died at each others side, and were ready to receive those Wounds into their own Bodies which were dealt to their Companions; for they did not only impart their Goods, but their own selves, and were prepared to lay down their Lives for

* It was accounted a Favour to be admitted to the Offertory, *i. e.* to have their Money accepted which they gave to the Poor; and it was a Punishment to communicate χωρὶς προσφορᾶς, without offering; as a perfect Communion was called κοινωνία μετὰ προσφορᾶς, a Communion with Offering, *Petav. ib. Epist. ad Diog.*

the

the Brethren; and if the Relief they bestowed on each other were like Incense and Sacrifices to God, *Phil.* 4. 18. then the giving of themselves was something like the Love of Christ, and too great a Charity to be resembled to any thing but his Sacrifice.

4. And there was another thing that was sometime in Use, which testified their Love to all Christians throughout the World, one Church sent a Loaf of Bread to another, as a Token of their Consent in Faith and their Consort in Affection, which they that received might consecrate (if they thought good) and use at the Ministration of the Sacrament, and thereby testify their Union with the rest of the Body of Christ that were distant from them. So * *Paulinus* wrote to S. *Aug. Panem unum quem unanimitatis indicio misimus charitati tuæ, rogamus ut accipiendo benedicas, i. e.* that Loaf of Bread which I sent to your Kindness, as a Token of our Unanimity, I beseech you to receive and bless; such ways did those holy Men study and devise to engage themselves to each other, and represent the Brotherly Kindness that was between them.

Beside all this, the present *Greek* Church (and I know not how ancient such a Custom is) do in express Words (when they are at the Communion) profess Charity to all Men, even to their Enemies, and make a solemn Declaration of the Love that is in their Hearts before the

* Aug. Epist. 31.

whole

whole Assembly of God's People; for so * *Christoph. Angelus* relates, that when they go up to the holy Man for to receive, they turn themselves first to the West, and then to the South, and next to the North, and say to the Brethren that stand on all sides συγχωρήσατε χειστιανοὶ, Christians, we pray you pardon us all our Offences either in Word or Deed, and they all answer again when they are thus spoken unto, ὁ Θεὸς συγχωρήσῃ σε, Brother, God grant thee his Pardon; this Petition they make unto the Company upon their Knees, and seldom were any so wicked as to dismiss them unpardoned, if they did, then were they themselves excluded from Communion.

We must think then when we approach to this heavenly Banquet, that we are about to remember the dearest Love that ever was, and to engage our selves in the greatest Affection and strictest Friendship that can be in any Hearts unto each other; we must think that we enter into a mutual Covenant with our Brethren, by eating of the same Bread, and drinking of the same Cup; and we must resolve never to fall out any more, much less to hate, malign, or do Despite and Injuries to one another, but to live more than ever in the Peace of God, by a Brotherly Unity and Affection; let us think it as unnatural after such an Union to fall out, as for the Hands to scratch the Face, or any one Member to beat and tear the other in pieces; and

† De rit. Eccles. Gr. cap 24.

if

if there be any thing hitherto treated of in this Discourse which Men cannot or will not understand to be meant by this Sacrament, yet let us all apprehend that it is a Bond of Charity, and doth engage us not to quarrel about such things; for it is great Policy of the Devil to make that a Bone of Contention, which should be the Bread of Love and Peace; it was intended to be a Confederation and Union of Christian Societies to God, and with one another, but Mens *evil taking of it* (as one well saith) *divides us from God, and the evil understanding of it divides us one from another*; thus much notwithstanding the weakest Mind may conceive, that it is a Feast of Love, and it is not Weakness, but Wilfulness, not Shortness of Understanding, but Perverseness of Heart, that makes Men senseless in this Particular; and therefore let us use one another as Friends, and think our Hands and Tongues, and our very Hearts, are bound with Cords of Love, which we cannot break without apparent Violence to our selves; remember always that a Rupture in this sacred Bond of Brotherly Love doth disunite us likewise from our Lord himself; for there are not two Cups whereof we drink at his Supper, the one containing the Love of Christ, the other the Love of our Brethren, but we drink both at one Draught, and engage to both at one Breath; so that he who unties the one Knot, at the same time dissolves the other, according

as

as the beloved Disciple speaks, † *He that loves not, knows not God, for God is Love.*

A PRAYER.

O Lord, who art good, and who dost Good, who art Love, and delightest to see us all live in Love, and for that End, among other, hast instituted this holy Feast, that our Hearts may be knit by Love one to another as well as unto thee, inspire me, I beseech thee, with a powerful Sense of thy Goodness, who wouldst have us all so happy, happy in the Love of thee, and happy in the Love one of another, and help me so deeply to lay to Heart the Design of thy Love, that I may never be averse to it, nor cross my own Happiness, but most forwardly comply with thy gracious Intentions, loving all Christians as my Brethren, and living in Peace with them.

We are too prone I am sensible not only to be angry upon small Occasions, but to quarrel and strive, which too often ends in Enmities and Hatreds, and therefore preserve in me always, I beseech thee, such a lively Remembrance of my Saviour's Love, and the Profession I make at this holy Feast of Love to him, and to all that belong to him, that I may presently suppress all such unchristian Passions, especially all the Beginnings of Hatred and Ill-will, that they may never settle in my Heart, but I may easily forgive others as thou, O Lord, for Christ's Sake hast forgiven me.

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† 1 John 4. 8.

And

And work in me, most gracious God, not only the Affection of Love, but excite me to all the Actions of it, by doing Good, and studying how others may be the better for me, for my Knowledge, my Riches, my Interest, my Friends, for every thing whereby they may receive any Benefit from me, or by my means, that being endued with this blessed Charity, expressing it self not meerly in Word and Tongue, but in Deed and Truth, not only in some Pang of Devotion, but in the constant Course of my Life, I may have a good Hope of coming at last into the holy Society of Saints and Angels, to live with them in undisturbed Love and Friendship World without End, Amen.

CONCLUSION.

WHen I consider all these admirable Uses of this holy Food, I do not wonder if some devout Persons in the Elder Times, out of an Excess of Love, did *by their daily Bread* (which we petition for in the Lord's Prayer) understand this Divine Bread, and so out of a spiritual Hunger and a Forwardness of Affection did eat of it every Day, for you see that herein we commemorate both to God and Man the Death of Christ, we publish it to the World, and plead with God in our own Behalf and others, than this we have nothing more prevalent, so that our Hearts begin (while we are commemorating of it) to burn with heavenly Fires, and our Tongues here taste such things that make them sing

sing the Praises of Angels, we seal Indentures between God and us, we give Entertainment toour Lord Christ, and let him into our Hearts, yea, we profess to all the World that we are of his Religion and Communion, we are confirmed likewise in his Favour, he opens unto us his very Heart, he lets us into Secrets, and knits us unto himself with a more inseparable Affection, we likewise associate our selves with the Disciples of our Lord, and make a firmer League of a holy Friendship with them, all which may well make us say with the Disciples, *Lord, evermore give us this Bread*; but tho' it be so desirable to feed always on such Sweetness, yet you cannot but discern that this is a Business that requires the greatest Intention of our Mind, and the strongest Affections of our Heart, and lays the most weighty Engagements upon us for our Eternal Good, and therefore must be well understood, and solemnly performed in our Approaches to it; for which cause, before I direct your Addresses to this Table (which is the next thing to be done, having opened to you the Secrets of it) I will observe to you these two things for a Conclusion of this Part of my Discourse, the one to quicken your Appetite, that you may feed heartily, the other to guide your Minds, that you may not feed upon Shadows.

1. This must needs be the most nourishing and strengthning Food of all others that a Christian hath, because there are so many Ends and Purposes

Purposes to which it serves; it feeds all our Graces at once (as you shall hereafter see) and sends a Nourishment (and that most plentiful and copious) to every Part; it increases our Love to God and Man, which is the Sum of all our Duty; it engageth us in the most sacred Bands, by the dying of Christ, by his dearest Love, by all the Blessings which he hath bestowed, to do that Duty, and faithfully perform it; it is a little Epitome of the whole Gospel, for it shews what God will do for us, and what we must do for him, and it affords Strength unto us for to do it, and therefore it is called the New Testament or Covenant in his Blood, because here the whole New Covenant is represented, God giving his Son and all Blessings unto us, and we giving of our selves and our best Service unto him, as hath been already discoursed; by this God sets to his Seal, that all things contained in the Covenant shall be done for us, and we also set to our Seal, and openly profess our selves to belong to the Covenant, and that we esteem and highly value all those Blessings, and will do any thing for to obtain them.

Now who would not long for such Food that will satisfy our whole Desire? Who would refuse an Invitation to that Table, where all things are in one Dish (if I may so speak) and God and Man meet together in one Bread and one Cup? But I doubt I may add, who is there that would not have all these things, so that this Bread and Wine, without any Labour, will con-

vey them unto him? And therefore I muſt give you another ſhort Information, which was the ſecond thing that I promiſed, that is this.

2. This copious Food doth not nouriſh us without ſome Actions of our own, even ſuch as I have already mentioned in this Diſcourſe, it doth not feed us in a natural, but in a moral and ſpiritual manner, it refreſheth us by our Conſideration, by our Faith, our Love, our Prayers, our covenanting and thankſgiving; but all the Cunning in the World will not draw a drop of Blood out of it without theſe, no, it draws out the Blood of our Souls, and waſtes our Strength by a careleſs and prophane eating of it. The Papiſts talk of great things that their Prieſts give in this Sacrament by their Power, and they would make the World believe that they communicate more than we can do; but we moſt ſolemnly aver, *that our Miniſtry conveys as great things as they ſpeak of, only Men muſt do ſomething more of the Work themſelves*; we pretend not indeed to ſend wicked Men to Heaven with a Word, but we can help the Thoughts and Affections of all pious Souls as much as they with all their Skill and Power; nay, if the People do nothing, we give them more than they, for they feed them with hungry Accidents, they give them a Bit of Quantity, and a Cup of Colours; yea, the Laity have not ſo much as a Sip of theſe Figures, whereas the worſt Man among us hath at leaſt Bread and Wine, ſo that the beſt among us enjoy as much in Effect and Virtue as they

they can pretend unto, and the worst (by their own Confession) enjoy much more; but the Truth of it is, that Men have heighten'd these things to such incomprehensible Mysteries, because *they* would do nothing, and *these* should do all; they have advanced these sacred Rites of Christ's Appointment into a Degree of Virtue beyond all his other Commands, that so by these easy and facil Rites of Baptism and the Lord's Supper, Men might go to Heaven by a compendious manner of doing little or nothing towards their Salvation; and they have not left these Rites as naked as Christ brought them into the World, but they have changed the Manner of their Observance, and cloathed them in a great many strange Dresses, lest the genuine Simplicity of them should reprove their false Hopes which they conceive from them; they could never put Men so soon into Heaven, nor get so much Money as they do by the Bargain, if they did not make Men believe greater things of this Sacrament than of all the Eternal Laws of Christ; and they could not make Men believe so much more of it, if they did not transform it from its native Simplicity into an uncouth Mystery; these two things, the Love of Mens Lusts, and the Love of the World, have made Men stretch these things so far as to defy all reason, to damn all those that will not speak Nonsense, and to send those to Hell (tho' of never so holy Lives) that will not discredit their Eyes and Ears; what strange things will Men believe contrary

to the Gospel! they hope to go to Heaven they know not how, by the Magick of Words, and by the secret Efficacy of a Religion that they do not understand, and this makes them willing to entertain such Doctrines; and then others have a respect to their own Interest (and having little else to support their Greatness) would be reverenced and esteemed for their extraordinary Power in making the Body of Christ, and that makes them willing to maintain them. So the Author of the History of the Council of † *Trent* saith very truly, *When Men began to place Heaven below Earth, good Institutions were said to be Corruptions only tolerated by Antiquity; and Abuses brought in afterwards were canonized for perfect Corrections.* But we willingly acknowledge that we have no Power to save Men without themselves, we celebrate no such Mysteries that shall convey the Wicked to Heaven, we cannot deliver those that are dead from their Pain and Torment, who whilst they lived made little reckoning either of this or any other Divine Command; no, we proclaim to all Men that this Food must nourish us by our own Stomachs, that it affords Strength by the vital Operations of our own Souls, and if we our selves will do what God requires of us, then we shall find it as full of Virtue as we can desire, and it will be a means to put us in Heaven while we remain here upon the Earth. Sometimes they will needs blame us as doing

† *Lib.* 6.

too

too little, and denying the Use of good Works; but this is such a Falsity, that we call for more of Mens Labour than they seem to make necessary, and profess that we hope not by any Power of ours to do them good, without the Exercise of their own Powers; and therefore let us put forth a lively Faith, let us heartily covenant with our Lord, let us make a sincere Profession of our Religion, and exercise such other Acts as I have been treating of, and so will this Feast be of great Force, and full of Efficacy to our Souls Health.

And that you may feed with an Appetite, and hereby get an Increase in Strength, it is necessary that I next of all direct your Addresses to God's Table, and shew how you should prepare your selves to be his worthy Guests, and that shall be the Subject of the following Discourse.

A PRAYER.

O *LORD, the Author of every good and perfect Gift, stir up my Appetite daily more and more after this heavenly Food, which fully satisfies all the Desires of our Souls, and answers all the Ends of our Religion.*

Stir up my Thoughts, my most serious Thoughts, my Faith, my Love, my Hope, my Joy, that I may receive it with such sincere and hearty Devotion, as may derive more Power and Strength into my Soul for all the Acts of a Christian Life.

Diſpoſe me hereby to be ſo ready to execute all the Commands of my bleſſed Lord and Maſter Chriſt Jeſus, that the doing this in remembrance of him may in effect be the doing of his whole Will, and that with the ſame Cheerfulneſs and Delight wherewith I receive theſe Pledges of his Love from him, and thereupon devote my ſelf unto him.

Whoſe I am, and in whom I deſire to abide for ever; to whom, with the Father, and the Holy Ghoſt, be given, as is moſt due, all Honour and Glory, faithful Service and Obedience, for ever, Amen.

Menſa

MENSA MYSTICA.

SECT. II.

CHAP. VII.

An Introduction to the Diſcourſe about Preparation to the Lord's Table, wherein thoſe Words of the Pſalmiſt, Pſalm 93. 5. *are opened.*

IT is a known Saying of the Pſalmiſt, *Holineſs becomes thy Houſe, O Lord, for ever.* The Corner Stone upon which that Affirmation is built, is no other but this, that *God is eſſentially holy*; and that is a Truth which hath ſuch a Foundation in our natural Underſtanding, a Notion that ſprings ſo clearly from every Man's Mind, that all the Deductions and Conſequents that flow from it muſt needs be evident, and find no Reſiſtance, but only from the Wills and perverſe Affections of Men. If we conſider therefore with our ſelves a while, and look upon him that dwells in pure Light, we ſhall ſoon be perſuaded that they ought to be holy that approach near to him, that no prophane Foot ought to tread in his Sanctuary, and that an unhallowed Mind cannot be the Temple

where he ſhould dwell. A ſhort Explanation of the Pſalmiſt's Words will make it manifeſt that our Minds do rightly perſuade us when we ſo conclude. The Houſe of God (which he ſpeaks of) was the Temple at *Jeruſalem*, where God was worſhipped, into one part of which none but the High Prieſt might enter, and that but once a Year, being void of Legal Uncleanneſs; into a ſecond the Prieſts only might approach for to miniſter, but not without the like State of Purity. And the People who were admitted into the Courts of God's Houſe, could not be accepted to feaſt with God (as you have heard) unleſs their Offering was without Blemiſh, and they themſelves at that time free from any Pollutions which their Law prohibited; which to any wiſe Man muſt ſignify thus much, * *that God is greatly to be feared in the Aſſembly of his Saints, and to be had in reverence of all that are about him*, and that nothing becomes his Preſence but what is ſeparated from the World, and cleanſed from Carnal Affections.

And ſo † *Plutarch* (a grave Heathen) tells us, that into ſome ancient Temples none might come *with any Money or Weapons about them*, but were at their firſt Entrance to lay them down at the Doors, and ſo approach unto the Altars; this was to ſignify not only their *Poverty and Weakneſs*, and that they looked upon themſelves as deſtitute of all Succour, except Divine, but

* Pſal. 89. 7. † In Polit. Præcept.

their

their Contempt of the World also, and their forsaking of all Earthly Things, that they might be fit for Divine Converses. *Cunæus* I think hath most happily conjectur'd, that the Temple which he speaks of was no other than the House of God at *Jerusalem*, for *no Man* (saith * *Maimon.*) *might come* להר הכית *into the Mountain of the House with a Staff, or with his Shoes, with his Purse or Wallet, or such like things*; which surely was significant of their divesting themselves of all earthly things, and laying aside all Employments and worldly Thoughts, that they might present themselves naked and simple, pure and holy before the God of Holiness, who always said to his People (both under the Law and Gospel) † *be ye holy, for I am holy*; this is a Truth attested so much unto by Heathens, that I may be confident I said true when I affirm'd it to be the Issue of a first notion, *that they should be holy Persons who converse with a holy God*; whosoever thinks otherwise, καὶ' ἀυτὸ τοῦτο πρῶτον ἐχ ὅσιός ὅστιν, saith a grave Author * is by this very Thought (if there were nothing else) an unholy Person; and it is still ingrafted so much in every Man's Mind, that none will venture to make any of the more solemn Addresses to God, but they think of some Repen-

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* L. 2. *de repub. Heb.* cap. 12. † Rev. 11. 14. 1 Pet. 1. 16. * *Dion. Prus.* καθ' ἁγιαμὸν δ' ἔρδειν ἱερ' ἀθανάτοισι θεοῖσι Ἁγνῶς καὶ καθαρῶς — *Hesiod. l.* 1. ἔργ. ἁγνὸς, i. e. ἔξω ἀσελγείας ἀδικίας, ἐμπαθείας, &c. καθαρῶς, i. e. σὺν νεοπλυτῳ ἠθῆτι καὶ ὀργάνοις καθαρῆς, &c. Moschopul. & Proclum.

tance,

tance, and Purgation, of some more devout Disposition of Mind, how unholy soever the rest of their Lives have been.

Now tho' the Psalmist intend more than a Fit of Religion, and cannot be thought to mean so little as a Holiness that hath only its set and appointed Times, its new Moons and solemn Assemblies, or in our Phrase, the Monthly Communions and the Weekly Sabbaths, yet it may justly be ask'd, whether besides those two things I have already mentioned (*viz.* the Holiness of God, and the constant Holiness of those who converse with him) there be not also a third included in them, which is, that at some Times we are engaged to a higher Degree of Holiness, and ought more solemnly and religiously to purify and cleanse our selves?

Are we not to raise up our Hearts to a greater Fervour in Devotion, to search our selves more curiously, and cast out all the Leaven, when we come near to God in the highest Duties of our Religion? Or, in short, it may be ask'd, whether we are not to use a greater Preparation, and bring a greater Holiness to God's Table, than at other Times, when we approach to him in other Duties? I shall not certainly determine how far the Psalmist's Words do favour such an Assertion, that there ought to be a greater Regard to our selves when we go to the House of God than at other Times; but I shall endeavour to illustrate all the Truth that is in it, and in the former also, in these following Propositions.

CHAP.

CHAP. VIII.

This Word Preparation *is to be understood with Caution. Not a little Time required for it. An holy Life is the best Preparation. For it ought to be our constant Employment to do God's Will. Which consists of Actions of divers sorts. Some of which have a more particular Respect to God.*

ONLY let it be premised that it is my Design so to state this Matter of Preparation, that we may come to God's Table in a very reverend Manner, and yet not use him irreverently at other Times. A great deal of Care is to be used when we go to feast with the King of Heaven, but that is not the greatest, much less all the Care of a Christian. If God prepare a Supper, we should prepare our selves to be fit Guests (so much is resolved upon by all) the only Danger is, lest we do not think this Preparation looks so far back as really it doth. I like * *Thales* his Resolution very well which we meet withal in *Plutarch*, Καθάπερ ἱστάσας ὅτι τις παρασκευὴ καὶ δεῖπνήσας. As *he that* entertains us at a Feast makes *great* Preparation for us before-hand, so should they prepare themselves who are invited to the Feast. And the † *Sybarites* (he saith) were wont to invite their Women a Year before the Feast was, that they

* *In Sept. Sap. Conviv.* † Πρὸ ἐνιαυτοῦ τὰς κλήσεις ποιεῖν τῶν γυναικῶν.

might

might at Leisure prepare themselves with good Apparel and brave Ornaments, *&c.* to come unto it; but truly, saith he, in my Judgment there is need of a great deal more Time to fit one for to feast in such a manner as he ought than this comes to, the Manner and Carriage are to be rightly formed, his Mind is to be apparelled, and his Soul trimmed with brave Notions, that his Behaviour may be handsomly composed; now it is far more hard to adorn the Mind than the Body, to get a Deportment befitting our selves, than to appear richly and gayly clad, and therefore longer Time than a Year will be required to dress up a Man's self for to feast like a wise Man or a Philosopher, even so much till we can πῶς ἤθει ξενιζεῖν ἢ πρέπονθα κόσμον, get a becoming Conversation, and find out those Ornaments that suit best with a virtuous Life; what he saith in that Matter is but my very Sense in the thing we are treating of; God makes an Invitation, and calls us to his Board, we must therefore trim up our selves to meet the Bridegroom of our Souls; but this Preparation is not such a Business that can have any set Quantity of Time allotted wherein to make it, as of a Month, a Year, or the like Space, but so much is necessary as will compose our Souls to the Image of Christ, and make us fit Company for so holy a God; it is not the washing our Cloths a little before, the sprucing up of our Souls, as I may say, and the putting on a fine and demure Behaviour when we come thither, tho'

we

we be never so filthy and ragged at other times, but *a holy Life is the true Time for preparing* our Souls to be God's Guest; whatsoever Care and Exactness we use, and whatsoever extraordinary Ornaments we put on immediately before our Approaches to him, yet that a constant good Behaviour towards God and Man is the main thing we are to look after, is the Sum of what I have to say in the following Particulars.

I. The first of which I have already begun, and it is nothing but this, *that Holiness is to be a Christian's constant Employment, and the great Business of his Life*; it is not a Quality of which we have Use only at certain Times, nor is it a Strictness at some Seasons, that gets us a Liberty in the rest of our Lives to be loose and careless, nor a solitary Retiredness now and then that shall make Amends for all our Wandrings, but it is a walking with God, a patient running of the Race which he hath set us, and a daily dying unto the World, insomuch the Apostle saith we must be * *holy in all manner of Conversation*; we are not to put on the Lord Jesus as we do a Cloak, which we throw off at our Pleasure, and again cast about us when there is Occasion, but as we do our inner Garment, which we never go without nor lay aside, no, not when we have none in Company but our selves; our Religion is not the Feast of unleavened Bread, which the *Jews* observed but for Seven Days, except you

* 1 Pet. 1. 15.

take

take the Number Seven to denote Perfection, and to be a Token that they should rejoice always in a constant Course of Holiness before God; and in this Sense I confess the Apostle is pleased to call our Life † *a Feast of unleavened Bread*, which he bids us observe now that Christ our Passover is sacrificed for us, but without any Limitation of Time, because it is to last always; and the reason of it is, because Christians themselves are become ἄζυμοι, unleavened, *ver.* 7. *i. e.* they are separated by their Profession from the Wickedness wherein formerly they had lived, and therefore were to be made νέον φύραμα, a new Mass or Lump, that should never admit of any of the old prophane Mixtures that formerly had defiled their Hearts and Lives; we are not only to make a solemn Stir against a Sacrament, and then light Candles to search for the old Leaven, that it may be thrown out, but being by Christ become unleavened, we are constantly to maintain such a Light shining in our Hearts, that we may not live, but Christ may live in us, and the Life that we lead may be by Faith of the Son of God. Before a great Festival the worst of Heathens had their *Votivæ noctes, their severe and pure Nights* (as their Authors call them) Ten of which together used to precede the Feast of *Isis*, in which Time (as if they had imitated the Command to *Israel* when the Law was given, *Exod.* 19. 15.) they abstained from the most

† 1 Cor. 5. 7, 8.

lawful

lawful Enjoyments and chaste Embraces. But what an Heathenish Life notwithstanding was, you all know, or else the Apostle will tell you, 1 *Pet.* 4. 3. *They walked in Lasciviousness, Lusts, Excess of Wine, Revellings, Banquetings, abominable Idolatries*; and therefore their own sober Authors reproved this great Folly, of thinking Holiness and Purity *to be the Actions of a few Days, and not the Course of a Man's Life.* An illustrious Place there is in * *Demosthenes* to this Purpose, which I cannot but mention, because it will testify so much against the Christian World. 'Before Men come (saith he) to their 'holy Offices, they abstain for a certain Num-'ber of Days from all Filthiness and vile Acti-'ons, whereas they who go about holy things 'should not only for some Space of Time, ἀλλὰ ὅ-'λον βίον ἡγνεύκεναι τοιούτων ἐπιτηδευμάτων, but for their 'whole Life have purified themselves of such 'Kind of Practices. Hear, O Christian, what an Heathen saith, and please not thy self in thy separate and strict Devotion before thou comest to the Table of the Lord, or against an holy Time, but think *that every Day is to be holy to the Lord, tho' every Action in the Day be not equally holy*; learn not only τακτὸν ἡμερῶν ἀριθμὸν ἁγνεύειν, (as his Phrase is) to purify thy self for a set Number of Days, as if thou hadst appointed or ordered so much Time to be spent in Holiness, and so much in Sin, but to behave thy self as if thou didst ac-

* *Orat. in Timocr.*

count

count thy whole Life an Opportunity of ſerving God, and a Seaſon of cleanſing thy ſelf from all that Filthineſs which will not let thee ſee the Face of God.

When I think of the *Perſians*, who (they ſay) every Year had a Feaſt, wherein they deſtroy'd all the Serpents that could be found, and then let them multiply as faſt as they would till the ſame Solemnity return'd again, it puts me in mind of the Religion that is moſt in faſhion among them that are named after Chriſt, they are very angry at the Devil and all his curſed Brood, they are in ſome Mood at a ſolemn Feaſt mightily incenſed againſt the Old Serpent, but afterwards they patiently ſuffer him to take his Reſt, and his Luſts increaſe like the Spawn of Fiſhes without any conſiderable Diſtaſte or Oppoſition, theſe Men are as much miſtaken in the Chriſtian Life as they that miſtake a Serpent for an Eel, or a Stone for Bread; God * expects (and ſo he juſtly may) that we ſhould abound in all the Fruits of Righteouſneſs that are by Chriſt Jeſus, to his Praiſe and Glory, and that we ſhould † paſs the Time of our ſojourning here in Fear, abſtaining as Pilgrims and Strangers from * *fleſhly Luſts, that war againſt the Soul.*

II. The ſecond thing that I would have obſerved is, *that this Holineſs conſiſts of Actions of divers ſorts, and is expreſſed in different manners*; it is diverſified not only by the Objects about

* Phil. 1. 11. † 1 Pet. 1. 17. * 1 Pet. 2. 11.

which

which it is employed, but the State of the Subject wherein it is will not permit that all the Acts of it should be of one Kind and Value, and therefore it was that I said the Actions of a holy Life are not equal in their Holiness, some of them respect God, others our Neighbours, and the rest our selves, and all these we can do at some times with a better Understanding and greater Devotion than at other times it is possible for us to do, for we begin this Life of Holiness when we are baptized into the Christian Faith, and take upon us those sacred Engagements to be his Servants.

We are ever after this under a religious Tie and Vow, and the next Step which we take to the Discharge of it, is to be catechized and instructed in Christ's Religion, which is all that a Child is capable of, and then when we come to Years of Discretion, we are to advance still forward to a serious Profession that we stand to our first Covenant, and will be true and faithful to our Lord; now all our Life after is but an asserting of our Truth and Sincerity in this holy Covenant, and a making good our Promise and Oath, wherein we have bound our selves, which when we labour conscientiously to perform, then do all the Actions of our Lives become holy; and so a Man may be holy in his Shop by Diligence and Justice, and at his Board by Temperance, Thankfulness, and sending Portions to the Poor; a friendly, innocent, and useful Conversation will make him holy abroad, and Me-

ditation and Prayer, mix'd with the former, will make him so at Home; yea, Prudence, and the Ends of Health and Chearfulness, will make his Sports and Recreations, his Sleep, and all such Actions, to be holy, and not be reckoned among Pastimes, but the necessary Seasons of doing little or nothing, that afterwards we may do something, and be worthily employ'd; as to the Disposition then of his Heart, a Christian is always alike holy (because he seriously desires, intends, and endeavours to be undefiled in all things) only the Matter about which he is necessarily employ'd will not bear it that all his Actions should always be alike excellent.

III. There is another thing likewise that must be confess'd, *that tho' all Actions of Holiness have a regard to God, as they are Parts of our Obedience to his Commands, yet some of them have a more particular respect to him, and are more industriously intended to his Honour.* Tho' all holy Actions look towards him, yet some of them are a looking him directly in the Face; tho' we may always sit under his Shadow with great Delight, yet sometimes we are under the Light of his Countenance it self; his Glory is to be always our End; but sometimes we are said more particularly to glorify his Name, as when we advance him highly in our own Thoughts, or when we proclaim his Excellencies to the World, when we pay our Acknowledgments to him for Blessings received, or wait on his Bounty for things that we need; in brief, Prayer and Praises, Meditation

ditation of him, and Desires after him, reading and hearing of his holy Word, with such like Actions, are of that sort wherein we behold his Face, and do more sensibly taste of his Goodness, and are both more satisfied with him, as the greatest Sweetness, and transformed into him, as the purest Beauty.

A short PRAYER.

O *Most holy, holy, holy, Lord of Heaven and Earth, who art of purer Eyes than to behold Iniquity, make me sensible, I most humbly beseech thee, of these great and important Truths, and possess my Mind with such a deep Apprehension of them, and my Soul with such an hearty Love to them, that the constant Employment and great Business of my Life may be to purify my self as thou art pure, and to keep my self holy and undefiled before thee in all Things and at all Times to the End of my Days, that so I may be fit not only to appear before thee at thy holy Feast, unto which thou graciously inviteſt me, but to be entertained by thee in that high and holy Place where our Lord Jesus Christ liveth and reigneth with thee and the Holy Ghost for ever,* Amen.

CHAP. IX.

Four things more are treated of, which open further the nature of this Preparation. 1. *Those Actions which respect Men or our selves, and those which immediately respect God, are mutual Preparations each to other.* 2. *Of those holy Actions which respect God some are necessary, and others voluntary, where there is a Discourse concerning praying without ceasing.* 3. *One Act of Religion is preparative to another.* 4. *And there are some other Preparations requisite to holy Duties besides all these, by the mention of which Way is made for a more particular Discourse concerning them.*

IV. NOW to draw nearer to the main Scope of this Discourse, it must in the next Place be considered, *that those Actions which respect Men, or our selves, and those which immediately respect God, are mutual Preparations each to other.* As an holy Behaviour in the Works of our Calling, in our Converses with Men, and in the Use of God's Blessings, dispose us unto Prayer, Meditation, and such like Duties, so Prayer, *&c.* again requires them, and returns the Kindness, upon their own Head, by their disposing and preparing us to such like holy Deportment for the future in these Matters; these two are ἀδελφισμῷα, in an inseparable Brotherhood, like *Hippocrates* his Twins, that grow or decay both together; Prayer makes a Christian live holily, and

and a holy Life makes us fit to pray fervently, and both the one and the other are not only Parts of our Duty which God commands, but Instruments and Helps to doing our Duty, such a Combination there is between all the things that God requires, to make them easy and familiar, desirable and pleasant, and to make us entire and compleat, impartial and universal in our Obedience to him; we cannot do one Duty that he bids us, but the rest become more easy to be done, nor love sincerely one Command, but the rest will draw us unto their Love; the Holiness of our Conversation is it self an Invitation of God to our Souls, much more when we second it with the Attractives of holy Prayers and affectionate Desires, and both the Sweetness of such Converses with God, and the Power of his Grace that is consequent upon our hearty Desires, will engage and enable us to continue an holy Conversation; as Impurity brings us into Familiarity with the Devil, so Holiness brings us into Fellowship with God, and the Happiness of that is so great, that we shall not be tempted easily to leave it, but be excited to do all we can to maintain it.

Psellus I remember tells us, that the mad Followers of *Manes*, and others frantickly and diabolically acted, used to eat the Excrements of a Man, and being ask'd the reason of it, they made no Answer but this, that to those that eat such things, Φίλα γίνεσθαι καὶ πρόσηνες τὰ δαιμόνια, *the Spirits were made friendly and benevolent*; I am sure

the Devil delights in those whose Meat it is to satisfy their own impure Desires, and the very Prayers of such Persons are but a strange Charm or Spell that have a Force to hold them faster in the Devil's Arms; while Men pray with any Affection to Sin, or with no Disaffection to it, they will but the more certainly continue in it, and never think of forsaking that which they hope their Prayers have despoiled of all Power to do them any Harm; they think they have conjur'd out all the Bitterness, all the Sting and the Fire that is in Sin by that holy Breath, and so they take the Confidence to embrace and kiss it, as an harmless thing; but a holy Man (as I said) is God's Delight, and he takes Pleasure in those that fear him, and therefore all the religious Acts of a pious Soul make his ordinary Employments to be religious and pleasing unto God, and they again have an Influence upon his Acts of Worship, to make them more full of Devotion and true Fervour; as wicked Actions do nourish in some most passionate Prayers for Forgiveness, and those Prayers they hope obtain Leave for them to do wickedly upon no greater Charge than to ask Forgiveness, so good Actions do beget in Men a greater Longing after the Divine Grace, and these Desires make them still do well out of a Hope to have more Grace; when a good Man lifts up his Hands to God, he draws down God into his Soul, that he may work with his Hands that which is good in his Employment, and he is not so busy in that Employment, that

his

his Hands should grow so heavy or dirty by it, as to be unwilling or unfit to lift them up again to Heaven.

We are to look then after such a Demeanor, that we may be fit at all times, when God shall give us an Occasion, to wait upon him, our Lives must be so framed, that one piece of them may well fit and fall in with another; and as it is with a Table, or some such thing, that is taken in pieces and disjointed upon occasion, but may presently be set together, and all the Parts will come into their proper Places without much Noise and Trouble, so it should be with our Lives, tho' one piece of them be distant from another, by reason of our various Businesses, yet when our Necessities do require, we should be able, without much Labour, to join the most different Parts together with the rest, and not be forc'd to spend our Time to plane, and smooth, and knock (as I may speak) our Hearts together when we should be in a holy Frame, and be spending our Time in the Enjoyment of our greatest Good; I mean by all this, that our Worldly Employments must not hinder our Religion, but rather be a means to further and promote it, so that where they end it may take its place, and fall in, as if that Room were prepared for it.

V. It is to be acknowledg'd, *that even of those holy Actions which respect God, some are necessary, and some voluntary, i. e.* some are of that nature, that unless we do them we cannot be Christi-

ans, but others of them will make us excellent; ſome are ſo neceſſary, that we cannot be ſaved unleſs we do them, others are Aſpirations after a greater Glory; thoſe that are under an expreſs Command, are indiſpenſably neceſſary to our Happineſs; and thoſe Actions of Piety that are free and uncommanded, I look upon as ſecuring our Happineſs, and without which we may be much in danger to neglect the moſt neceſſary. By theſe Acts which are *voluntary* (that I may avoid all Quarrel) I underſtand only the higher Degrees of thoſe Acts which are neceſſary, unto which I imagine that no Man will take himſelf to be at all times abſolutely engag'd, and yet if at ſome Seaſons they be not performed, it may hazard our Eſtate, tho' not certainly expoſe it to Ruin. Such Free-will Offerings there were among the *Jews*, which were only larger Expreſſions of their Gratitude in the ſame things wherein at other times they did uſe to manifeſt it; and that they were a piece of God's Worſhip and Service, tho' not particularly commanded by him, is apparent from the Direction that God gives about them when they ſhould be brought unto him; but theſe Laws that God makes for their right and acceptable Performance, do again ſhew that he expected them from his Friends, tho' he did not abſolutely enjoin them; to pray then, or to meditate, and give Praiſe to God, are things of an unavoidable Concernment, but by longer Study and Pains to raiſe our Hearts to a greater Intention of Mind, to

greater

greater Expressions of Love, to higher and more sublime Admirations, *&c.* is that which I call free, but yet fit at some Seasons; as it is in Alms-giving, so it is in these other holy Duties, there seems to be a certain Portion which we are bound to give to poor People, or else we defraud them of their Due, but it is fit also that we should enlarge our Charity beyond the Bounds of meer Necessity, lest by being Niggards at last we become Thieves, and by doing no more than is due we be tempted sometimes to do less; and so the *Jews* distinguished Charity into two sorts, one of which they called *Righteousness*, which was exactly according to the Law of *Moses*, and the other they called *Mercy* or *Bounty*, being above the Proportion the Law requir'd, according to which Notion he that perform'd the first sort was nam'd a just Man, and he that perform'd the latter was nam'd good; the Priests liv'd upon God's Alms, and he assign'd unto them a great Part of that Maintenance which the *Jews* brought to him; and tho' I might give other Instances of Charity, yet I shall chuse to instance in one that concern'd them, because less observed; the Law requir'd that they should give the first Fruits of their Land unto the Priest, as his Receiver, *Num.* 18. 12. *Deut.* 18. 4. tho' the Quantity of them be not there determin'd, yet because *Ezekiel* saith, *Ezek.* 45. 13. that they should offer *the 6th part of an Ephah of an Homer*, their wise Men have resolv'd that they were bound to bring at least a 60th part to God for his

his Ministers, for an Ephah is the 10th Part of an Homer; but notwithstanding this they account him but a covetous Man that brought no more, and they called this a *Terumah (or Heave-offering)* of an evil Eye, for thus **Maimon.* writes, *a good Eye (i. e.* a liberal Person) brings one Part of 40, *a mean Eye (i. e.* a Man that hath some Goodness) one of 50, and *an evil Eye (i. e.* a Niggard) one of 60, less than which it was not lawful for him to give; therefore the Son of *Syrach* thus exhorts, † *Give the Lord his Honour with a good Eye, and diminish not the first Fruits of thy Hand*; *i. e.* do not stint thy self to a meer Legal Righteousness in giving God his first Fruits, however grudge not to give him so much as the Law requires; this Doctrine of theirs is a good Rule for us to square such Actions by, we must do what Justice requires, and give so much as we in Conscience think God absolutely exacts of us, but we should sometimes extend our Hand beyond that which the *Scripture* calls *Righteousness*, and by Liberality come up to the Degree of * *good Men*; now we cannot well think that God requires a less Portion of us than he did of the *Jews*, who once in Three Years gave a Tithe to the Poor, and therefore if any one will bind himself to a 30th Part of his Yearly Encrease (which is the same with a Triennial Tithe) yet it will be fit that he make some Free-will Offerings, and not confine himself to such a Scant-

* V. *Seld. Hist of Tithes*, cap. 2. *Ainsw.* in Numb. 18. 12.
† Ecclus. 3. 8. * *V. D.* Ham. *Sermon of poor Man's Tything.*

ling,

ling, which he hath tied his Hands unto, lest he should fall short of them thro' his Carelessness; and the one of these he looks upon as necessary, because else he may be worse than a *Jew*, yea, than a *Jew* of an evil Eye, and the other as a voluntary Oblation to the Honour of God, who doth for us not only more than we deserve, but more than we desire.

Now Prayer, and such like Duties, may be drawn within the Compass of the same reason, and since the † *Scripture* tells us that we should *pray alway*, Luke 18. 1. and that we should *pray continually, or without ceasing*, 1 Thess. 5. 17. it is most necessary that there should be some considerable Portions of our Time allotted to it, and tho' it be not said in the Bible how often in the Day we should be upon our Knees, yet all good Men (that I know, or ever heard of) do think that nothing less than a Morning and Evening Worship can denominate Prayer continual or without ceasing; as the Lambs that were offer'd every Morning and Evening throughout the Year were called in *Moses* his Law *the continual Burnt-Offering*, Exod. 29. 42. *Numb.* 28. 3. so the offering unto God our Morning and Evening Sacrifices, even the Calves of our Lips, for what we want, and what we have received, may be called our *continual Prayer*, which must be always joined (according to the Apostle) with Thanksgiving.

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† *Acts* 10. 2. *So* διὰ παντὸς *is render'd by* continual, *Rom.* 9. 2.

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From their Practice we fetch the best Explication of these Expressions concerning Prayer that I know of, and so we may of such things as I before mentioned, and many other also; these solemn Addresses then we may by no means omit, but look upon our selves as necessarily bound unto them; and as among them there were Two Lambs more offered upon the Sabbath Day over and above the continual Burnt Offering, *Numb.* 28. 8, 9. so we cannot but think our selves most strictly enjoined to enlarge our Prayers and Praises upon the Lord's Day to a greater Length than at other times, and to offer as many more Sacrifices as other Days require; several other times there were wherein God required more than the ordinary Offerings of them (as may be seen in the same Chapter) but yet he left room for some voluntary Oblations, which (as I said) he thought they would be so kind as to bestow upon him, or else he would never have made mention of them, nor given any Laws about them, even so hath God left it to our Love and good Will we bear to him to make Choice of some Seasons (besides those he hath appointed) wherein to pay him larger Acknowledgments, and testify a more abundant Affection to his Service, both by the Fervency of our Souls in what we do, and by the greater Proportion of Time which we allow for the doing of it; and therefore it will be highly accepted of God if sometimes we pray with * *David* seven times

* *Psal.* 119. 164. *and in the* 108*th Verse, he prays God to accept the Free-will Offerings of his Mouth.*

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in a Day, and make some Addition to the daily Sacrifice. *Charles* V. tho' a Person of a high Employment (as *David* was) used to continue so long at his private Devotions, and was so sparing in his ordinary Speech, that his Courtiers were wont to say he did * *sæpius cum Deo quam hominibus loqui*, speak oftner with God than with Men; the more pious sort likewise among the *Jews* seem to have Prayer at least four times in a Day, twice at the Temple, if they were at *Hierusalem*, and twice in their own private Houses; at the third Hour, when the Disciples were together (at the Temple it is very probable, because all Nations that were at *Jerusalem* took Notice of it) the Holy Ghost came down upon them, *Acts* 2. 15. which was the Time of the Morning Sacrifice, about 9 a-Clock, according to our Reckoning; on the same Day (in all likelihood) two of the Apostles went into the Temple at another Hour of Prayer, which was the 9th (*viz.* 3 a-Clock in the Afternoon, the Time of the Evening Sacrifice) as you read *Acts* 3. 1. where the Words are so placed, that they intimate another Hour † of Prayer to be usual besides that; from the constant Observance of these appointed Times they are said in *Luke* 24. *ult.* to be διαπαντὸς, continually in the Temple blessing and praising God; but besides you may find that *Peter* pray'd at 12 a-Clock in his own private

* *Chytræus Orat. de eo.* † ὅτι ἡ ὥρα ἡ τρεπτευχῆς, ἡ ἐννάτη.

House,

House, which was the 6th Hour of the Day in their Language, *Acts* 10. 9. and therefore it is probable that the 12th Hour, or 6 at Night, was another Hour for private Prayer among them; and if it should be said, that he being not at *Hierusalem*, but *Joppa*, might omit the Hours of Prayer at the Temple, that will be confuted by the Practice of *Cornelius* (in the same Chapter, *ver.* 3: 30.) who being at *Cæsarea*, pray'd at the 9th Hour, and the holy Apostle cannot be thought to be less devout than him.

There is nothing lost by going unto God, and the oftener we persuade our selves to it, the better Success we shall have in all other things, according to a good Proverb (of the *Dutch* I think) which saith, *Thefts never enrich, Alms never impoverish, Prayer hinders no Work.* Our Saviour hath given us an Example of extraordinary Devotion in his own Practice, *Luke* 6. 12. where you read, that he continued all Night in Prayer to God, or (as ἐν προσευχῇ τῆ Θεῦ is by some render'd) in one of God's Places of Prayer, thither he retired from Company, and passed the Night in holy Meditations and Converses with God; he did not sin when he slept other Nights, but this was a more illustrious Act of Holiness, and a more fervent Expression of Love to his Father, above that which the Precept requires. And concerning such Devotions the *Mahometans* say, *Preces nocturnæ sunt splendor diei, Night Prayers are the Light of the Day.* So in *Luke* 22. 41. we find that our LORD fell upon his Knees and prayed,

prayed, and not long after, *ver.* 44. ἐκτενέστερον προσηύχετο, *he prayed more earnestly and fervently than before*; he did not fail of his Duty in the former Prayer, because it was not in such a vehement Degree, but in this latter Prayer he expressed a more excellent Zeal and Ardour of Spirit than he was absolutely tied unto; all these things are written for our Instruction, that we may learn to lay hold on the Occasions that are presented to us, of intending our Spirits and raising our Hearts beyond their common Pitch and Temper. I remember *Strabo* saith concerning the ancient *Venetians*, that they used to sacrifice to *Diomedes* λευκὸν ἵππον, *a white Horse*, which might both signify the Purity and also the Strength and Speed of the Service that they ow'd to God; we must always be holy and pure in our Addresses to the Divine Majesty, but we have Examples in Scripture (and it will be highly pleasing unto him) to provoke us to put to greater Strength sometimes, and press forward with a greater Speed, to collect all the Forces of our Souls, and strain them to the noblest Degree of Desire and Love that we are able.

VI. You may likewise consider further, *that one Act of Religion is preparative to another*, the *daily* Sacrifice makes the *weekly* more acceptable, continual Prayer makes us more fit for Prayer on the Lord's Day, the Morning and the Evening spent well make us ready to spend a whole Day better, and these constant Sacrifices keep the Altar warm, and maintain a Fire to kindle

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our Free-will Offerings, and one Free-will Offering inflames our Heart to a Forwardness to present God with another; so likewise back again, these extraordinary Devotions make us more solemn in our ordinary Duties, and the Lord's Day employ'd well makes every Day to be spent the better.

Meditation and retired Thoughts fit us for Prayer, and Prayer again nourisheth and feeds our Meditations, both those fit us to receive holy Exhortations and useful Instructions in Sermons, and they again stir us up to more Frequency and Fervency in Prayer and Meditation, and these, together with all the former that I have mentioned, prepare us for the Eucharist, and the keeping the holy Feast of Christians in the Communion of the Body and Blood of our Lord; this again affords such Nourishment, that it makes us strong in the Grace of Christ, and to perform all other Duties with a greater Gust and Relish, with more Delight to God and our selves.

VII. But it must also be acknowledg'd, *that there is some other preparation requisite to holy duties besides all this that I have mentioned*; for tho' Fervency in any one Duty of our Religion doth but fit us to be more fervent in all the rest, and tho' the Works of our Employment, conscientiously discharged, do fit us for the Duties of Religion, yet to the doing of them fervently, it is needful that we lay out of our Mind all other Thoughts that concern not them. Now

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the Works of our ordinary Employment being about a different matter from the Works of Devotion, and the Mind full of one thing, not being able presently to be void for other Company, we must spend some time to discharge our Thoughts of such Objects as are alien to these holy Duties we go about. Constancy in our lawful Business doth hinder many Indispositions and ill Habits in our Minds, that else would grow up in us; but yet they themselves may leave some little Indispositions in us, at least to such a Fervency in Devotion as we would arise unto. They therefore must be turned out of doors, and the Thoughts of them must be laid aside, that God may come in and possess himself of us. The Altar of God (*Exod.* 27. 4, 5.) was made with a Grate in the midst of it, that let the Ashes fall through, so that the Fire might burn hotter and more purely. But yet for all this, it is most likely that the Sacrifice would need some stirring, that so the Ashes might be shaken off more perfectly, and it more entirely consumed; (and therefore you read of Flesh-hooks among the Utensils of the Altar, wherewith the Priest ordered the Flesh while it burnt in the Fire.) Just so it is with our Hearts, in which a continual Fire ought to burn; though they be like a Grate or Sieve, and let worldly Thoughts pass through and run out of them, which else like Ashes would make the Flame to be dim and pale: yet besides this Care, there will be need of some shaking and stirring up of our selves, that we may more fully

clear our Hearts of all thoſe earthly Clogs that will ſtick and cling unto us.

Now the higher that holy Act of Worſhip is which we are to perform, and the ſeldomer it doth return to be performed, and the more vehement that Expreſſion of Love is which we would make in it; the more ſolemn muſt be our Preparation, and the larger time there muſt be allowed for taking our Minds from other things, and bringing them to a ſerious Intention upon this alone. And therefore ſince our Approaches to the Lord's Table are of ſuch moment, and ſince they profit us not without the Operation of our Mind, and that Benefit likewiſe ſo great when we come aright; it cannot be thought but that we ſhould uſe a great care and circumſpection to fit our ſelves for ſuch near Converſes, eſpecially ſince they are not ſo frequently performed as other Duties. And yet in this Preparation there is alſo a Latitude, ſo that I cannot well determine how much is of abſolute Neceſſity to be done; and if I ſhould, ſtill we may go beyond thoſe Limits, and perform more acceptable Service unto God.

If you would know now after all that hath been ſaid, wherein Preparation to this holy Duty doth more particularly conſiſt, I may briefly reſolve you about it thus; *We muſt deny to our ſelves lawful things*, by Sequeſtration of our ſelves from our ordinary Buſineſs, by Abſtinence from Food, and from the moſt chaſte Embraces which the Apoſtle ſpeaks of, 1 *Cor.* 7. 5. And this muſt

be done for no other end, but that we may more fully know the Eſtate of our Souls (which I ſuppoſe we are already acquainted withal) and be more deeply apprehenſive of the Evil of Sin, and more ſorrowfully bewail it, and more rationally reſolve againſt it; that we may pray with greater Appetite, and praiſe his Name with a more delicious Reliſh when we diſtaſte all other things: And in ſhort, that by disburdening of our Bodies, we may aſcend up to Heaven with greater Facility in our Thoughts and Meditation.

And becauſe Preparation to the Sacrament of Chriſt's Body and Blood is the prime End of this Diſcourſe, I ſhall next deſcend to treat of that, and in the following Chapter conſider what greater degree of Holineſs may be conceived requiſite to the right performance of that Chriſtian Duty.

A PRAYER.

AND do thou, O Father of Lights, the Author of every good and perfect Gift, inlighten my Mind to underſtand aright my whole Chriſtian Duty; and diſpoſe my Heart to embrace it with ſuch ſincere Affection, that I may neither omit any part of it, nor be dull and lifeleſs in the Performance.

Help me ſo to follow my ordinary Imployments, that they may not unfit me for Devotion; and ſtir me up to ſuch Fervour in Devotion, that it may have a mighty Influence upon all the other Actions of a holy Life.

Let the pious Warmth I feel in my Heart by the very reading of theſe things, accompany me till I

return again to this, or other such like holy Duties; and by them still more and more inflame my Love to Thee, and to all Goodness: that so my Life may be nothing but a Passage from one good Imployment unto another, till I arrive at that happy place, where I shall have nothing else to do, but to admire and praise thy Love in endless Joys, through Jesus Christ. To whom with Thee, O Father, and the Holy Ghost, be Glory given in the Church, throughout all Ages, World without end. Amen.

CHAP. X.

What those Actions are, wherein it is fit for us to be employed before we communicate. Of setting apart some Portion of our Time, which is to be spent in Consideration: Particularly how God hath prospered us in our Estate; some Portion of which is to be laid aside for an Oblation to him. And as we are to think of giving, so of forgiving. In order to which, the Duty of Self-Examination is opened and pressed. The whole Business of Preparation is digested into ten Considerations.

I. THAT we are to lay aside (some time before we come to the Lord's Table) all our worldly Employments, though never so innocent, hath been already suggested. We must so order our Affairs, that they may not hinder us in any of those Acts which I am about to mention. And if they prove to be of great weight, then this thing must needs be premised; for

for every Act muſt have ſome time allowed wherein it is to be done, and we cannot do two things at one time, eſpecially when they are of ſuch a diſtant nature as ſpiritual things and carnal *. We find in our ſelves that when one Faculty is in Act, we cannot intend the Acts of another. We cannot at the ſame time operate according to the brutal part, and contemplate the things of a rational Life; much leſs can one Faculty mind two Objects at once; or can our Mind be buſied both about our earthly Affairs, and our ſpiritual Concernments.

And beſides this, ſeeing it is the Deſign of a Chriſtian in this Duty, to get as near to Heaven as he can, it is the more neceſſary that he not only lay aſide his Buſineſs, but his Body too. He is to endeavour to ſtrip himſelf of his Clothes, to put off his outward Man, that he may have a more naked and open ſight of future Glory, and render his Mind more ſenſible of God, and fit to receive a deeper Impreſſion from his hand. At this Seaſon we are to put forth the ſtrongeſt Acts of Faith, to excite the hotteſt Flames of Love, to renew our Reſolutions, to bind the Obligations that are upon us faſter about our Souls, which cannot be done but by a ſolemn Heart. So that this Separation from our Buſineſs beforehand, ſeems to come within ſome degree of a neceſſary Duty.

And give me leave to tell you, that it would be a thing of ſingular Advantage, if thoſe that have ſo much room in their Houſes, would ſet

* Διὰ τὸ ἀλόγως ἐνεργεῖν, ἢ θεωρεῖν τὰ κατὰ νοῦν. *Porphyr.*

some little place apart for holy Duties, and let it be acquainted with no other Thoughts, but only of God and their own Souls. This would be an easy way of putting all our Employments out of our Thoughts, which would all leave us when we came to that place where they were Strangers. None of them would be so bold as to tread in that place, which is wash'd with Tears; they would not draw breath, nor live in that place where there is no Air but Sighs and Prayers; they would never abide in that room where no Inhabitant is but God alone: for we find that if we come to any place where something of note and concernment hath been done by us, though it be slipt out of our Minds, the very sight of the place revives the Image of that thing, and stirs it up again in our Memories. If therefore we had a place of Privacy, where we did nothing but read and pray, and invite God into our Company, as soon as ever we did but look into it, the Face of God would meet us, and we should be struck with a certain Awe and Reverence from his Presence, that uses to be there with us. And a sweet Remembrance also of what Pleasure hath passed there either in Joy or Sorrow, would by a kind of natural way be revived. But if a Man pray in his Counting-House, the Thoughts of his Mony will be apt to meet him as soon as he steps in at the door, his Bills and Bonds will thrust themselves into his Mind as soon as the Book of God; so that he will find it more difficult to drive away such impertinent Thoughts.

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Let us therefore reſolve on this as the firſt ſtep to the Lord's Table, to ſeparate our ſelves at leaſt from all worldly Employments, if not from worldly Places. If we cannot have a little Chappel in our own Houſes, yet let us look to that in our own Heart, that nothing but God do enter into it. Say thus in your own Meditation; *Be gone, you vain Thoughts, for I am going to my God. Yea, Lord, do thou bid them to be gone, and not dare to appear in thy Preſence. Welcome holy Thoughts and pure Deſires! O happy time wherein I may embrace my deareſt Love, and ſolace my ſelf in the Arms of my Saviour! I charge you, O my Companions, that you haſte away as faſt as the Hinds or the Roes, and that you ſtir not, or diſturb the Beloved of my Soul. Come not near, I charge you; make no noiſe to diſpleaſe him, or to call me away from his Enjoyment: It is the Voice of my Beloved; I hear him inviting of me to his Houſe of Banquets; I ſee him coming to entertain me: let all Fleſh therefore be ſilent, and not be ſo bold as to whiſper in his Preſence.*

II. When you are thus at leiſure, *ſet your ſelf to conſider what is the End of this Rite, and what lieth hid under the Ceremony.* This one thing ſeems to me to call for ſome ſolemn Thoughts beforehand, becauſe it is a piece of our Religion that is clothed with an outward Garment; it hath ſomething of a poſitive Inſtitution in it, and retains ſomething of the Ceremony, the Signification of which is to be ſtudied, leſt we

should not * *discern the Lord's Body.* If we look not beyond the Shadow, we shall feed nothing but our Body; or if we draw aside the Veil but half way, we shall lose a great part of the Food of our Souls, which are instructed by every part of this holy Action. You must therefore labour to uncover the Face of this mysterious Food, and consider it in all those Notions wherein I have laid it open before you. This I judg to be the more needful (together with the rest of those Directions which I have to add) because now this Feast returns more seldom than it did in antient Times; and so our Minds may have let slip the Remembrance of many of the Ends of it, or at least may retain but weak and dark Notions of them. For those things that are not of natural Light, do not use to stick so close to our Souls, as those that are engraven upon them; but by the intervening of other Images they may either be blotted out, or else look more pale, and lose the Livelinesss of their Colour. And therefore we had need the oftner to meditate on them, that so by a new Impression they may keep their Form, and then especially when we are going so near to God, lest our Acquaintance with them be decay'd thro the Multitude of other things that we have converse withal. Let every Man then remember himself when he intends to remember Christ, and say after this sort, *O my Soul! whither are we going? What is that Table which I see yonder spread*

* 1 Cor. 11. 29.

for

for us? What means that broken Bread that is provided? For what end did his precious Blood run out of his Side? Do Men use to drink a Cup of Blood? O my Soul! let us enter into this Secret, and know the bottom of this Mystery! Let us look into his Wounds with Joy and Gladness, to see how his Heart doth beat with Love to us. Let us open our Heart to him; let us shew how sorry we are, and how our Heart is pierced, that we have pierced him. Let us lay our Hearts together, and tie our selves in an everlasting Covenant, that he may dwell in us, and we in him. Such as these are most seasonable Meditations, to dispose our Minds the better to feast with him.

III. And then thirdly, *We should consider with our selves, what Acts are most proper when we shall be at God's Table.* We should think with our selves, what Hatred of Sin, what Desire, what Love to God, and what Charity to our Brethren is then to be expressed; what Prayers and Intercessions, what Praises and Thanksgivings are then to be offered. For we shall scarce spend our time well there, unless we be provided with some matter for our Thoughts, and have put them into some Method and Order, that they may not hinder one another. And therefore it is good to consider with our selves, what Disposition of Soul doth best agree with every part of this sacred Action: How the Mind is to be affected at the breaking of the Bread, and the pouring out of the Wine; how it is to be moved when the Minister blesses and presents them unto God; and how

how when he gives and distributes them unto us and the rest of our Brethren. Of which and such like things I shall treat hereafter, Sect. 3.

IV. And when we have diligently pondered of this, *let us begin to stir up those Affections beforehand*, which prepare us to a more lively expression of them when we come here. Begin to admire at God's Goodness, that he will send an Invitation to such a poor Wretch as thou art. Render him many Thanks, for that being a Lord of such Majesty, he would vouchsafe with so much Charity to come and dwell in such a Hole as our Flesh; and that he would love us better than his Life, and that he will not forget us now that he lives in Heaven. Shew him what a pitiful poor Creature thou art, and crave him humble pardon that thou should'st put him to so much pains and trouble. And intreat him now that he will not be offended at all the noisome Smells and loathsome Sights that are in a Soul so sick and diseased as thine, into which he is entring. Declare to him freely all Maladies, and beseech him that he will not disdain thee, but come and cure thee. Profess to him sincerely all the Love that ever thou canst, and importune him of all Loves that he would make thee love him more. And then imagine with thy self that he is graciously come to such a filthy place as thy Heart hath been, and so begin to bless and praise his Name for so high a Favour; resolving likewise that thou wilt never cease

ceaſe to praiſe him as long as thou haſt a day to live, and that when thy Tongue ſhall falter, thou wilt think his Praiſes.

Theſe Meditations and Holy Aſpirations after him, will be like to the ſweet Incenſe and odoriferous Exhalations that perfume the Houſe before the entrance to ſo worthy a Gueſt: Or rather they will be as the Harbingers of the King of Glory, that come to prepare the Rooms, and make them clean and ſweet for his Entertainment. For as you ſee the Sun doth not only illuminate the World when he is above the Horizon, but a whole Hour before his riſing, and as much after his ſetting, affords his comfortable Light unto us: So the Sun of Righteouſneſs, who is under theſe Clouds of Bread and Wine, doth not only irradiate our Minds when we actually receive this Sacrament, but doth appear before unto us (if we will look toward him) and makes it day in our Souls by hopes and deſires to receive him: and again he leaves ſome chearful Beams behind him afterward, by a remembrance how kind he hath been unto us in ſatisfying our deſires.

V. And then (to ſpeak more particularly) every Man ſhould conſider with himſelf, *how God hath proſpered him in his Eſtate*, and ſo lay aſide ſuch a Portion for the Poor, as bears ſome proportion to the Bleſſing God hath afforded upon his Labours. This was a great piece of this Solemnity in antient Times, as it hath been already ſaid from the Apoſtle's Mouth, 1 *Cor.* 16. 2. which

which place I heartily wish every Man would more seriously peruse. This Practice I know continues in the Christian Church, though I fear it falls short both of the Liberality and Open-heartedness that was then in use, as also the Gain and Increase that God makes to our Estates. Let me therefore herein mind the pious Reader, That every Mite that is given to the Poor, is a Grain of that Incense that perfumes the House of God; and therefore such Charity is called *an Odour of a sweet Smell, a Sacrifice acceptable, well pleasing unto God*, Phil. 4. 18. And so the Angel saith unto *Cornelius*, that his Prayers and Alms *were come up* εἰς μνημόσυνον, *for a Memorial before God.* Three remarkable Forms of Speech there are in those words, to denote that they are a Sacrifice or Oblation which we make to the Giver of all Good; especially when they are given in the hands of Prayer, as at the Holy Eucharist they ought to be. *First*, They were *for a Memorial*, which is an Expression we read in the Law of *Moses*, (*Lev.* 2. 9. and many other places) to denote that part of the Meat-Offering that was burnt upon the Altar for a sweet savour unto the Lord. *Secondly*, They are said to *come up or ascend*, which was proper to the Sacrifices that were burnt on the Altar, and went up to Heaven in Pillars of Smoak and Vapour. And *Thirdly*, They did come up *before God*, which signified their Acceptance, and that they were a welcome Sacrifice unto the Lord.

From hence it was that the Antients sometimes call the Lord's Table by the name of an *Altar*, because

becauſe they laid upon it theſe Sacrifices or Offerings (both of Bread and Wine, and alſo of Mony) part of which did furniſh the Table, and the reſt relieve the Poor and thoſe that did miniſter unto the Lord. For then the Cuſtom was for Chriſtians to make the Miniſter their *Almoner* or Steward, to diſtribute their Charity as his Prudence thought moſt fit. Now if we think it not convenient to intruſt them, yet we ſhould judge it is moſt neceſſary when we go to this Holy Feaſt, to lay aſide ſome conſiderable Portion, as a juſt Expreſſion of our great Engagements unto God, and the Charity which he hath exerciſed towards us. For ſince Alms are a Sacrifice, there muſt be ſome time to fit them and prepare them for the Altar; and ſince they are ſo acceptable to him as to be accounted a Memorial by him, we ſhould be the more Liberal, and conſider upon ſome Free-will Offerings to be brought into his Treaſury. And the truth is, no Man can be call'd Liberal that is not ſo upon Advice and Deliberation. Theſe Acts of Charity are to flow from Counſel as well as any other. And therefore beforehand we ſhould determine what to give; and not throw in a piece of Mony as it happens into the poor Man's Stock. If we could but believe, that this giving to God is a beneficial Trade, and that he who ſoweth bountifully, ſhall reap bountifully, (2 *Cor.* 9. 6.) and that the more we have in his Bank, the better we ſhall thrive; then we ſhould caſt in our Minds how to make an Improvement this way, and be deſirous to have a Stock

Stock going in his hands. Then there would not need so much intreaty that Men would cast up their Accounts in some measure before they go to the Table of God, and consider how God hath blessed them and increased their Estates, and consult how they may further augment them in such an easy and sure way, as this appears to be. Sit down then I beseech you in a serious manner, and look over your Wealth, and think with your self, how much Land or Mony you are intrusted withal. Spread it before your Thoughts, and say, All this hath God given me, and long preserved it from Thieves and Fire, and other Violences; he is daily adding unto this heap, and giving more; what therefore out of all this, shall I return to him? I assure you it is a piece of spiritual Employment for a Man to think on his Bags, if it be in order to filling the poor Man's Box.

Say therefore thus to thy Soul when thou art alone: *God hath blessed us as thou seest very fairly, what can'st thou find in thy Heart to give him? What use shall we pay him for all that he hath lent unto us? Shall we not give one or two out of a hundred that he hath added to our Estate? Shall Men demand more of us, than we will give of our good Will unto our God? Shall not Love engage us faster than any other bands? Hath not God given unto us the Principal, and requires nothing back again but a little small pittance for his Poor? Alas my Soul, we are too much behind-hand with him already; and have run too far in Arrears! For how many Tears have we lived*

lived in the World, and gave nothing considerable unto his uses? We are so much indebted that way, that we had need now to be more open-handed, and make satisfaction for our injustice.

But then what shall we give him for himself and for his Son, if we be so much bound unto him for these Temporal Things? O my Soul, once more consider what Gift we shall present our Lord withal: Are not thy first Thoughts below the Proportion of his Love? Is it not too little that thou hast consecrated to his Service? Come my Soul, and open thy heart: It is to a good Friend, even unto thy God; never stand upon it, but double the Sum; and for every penny thou first thought of, write down two, for God hath prospered us beyond all our Thoughts. Or if we have not thriven, perhaps it is because we gave no more. Let us try therefore this way of thriving, by offering liberally unto God, and see how he will improve our Goods for us.

And I wish heartily that Men would try, not only for their Souls sake, but for the good of their Bodies, and the welfare that I wish unto their Posterities. For there is no such sure way of enlarging or preserving an Estate, as doing good with it, and giving out of it to those that need. By this means we do not so much leave God in trust for our Children, as make him become their Debtor, who will pay them back again with large Use and Advantage.

I would not have writ so many Lines of this Subject, if I did not fear that Mens Charity comes from them by drops; and those drops likewise

are

are expressed by Accident and Chance, rather than by any advised Thoughts. And therefore I desire that this part of our Religion may be made more serious, and have a deeper Foundation in our Hearts, so that we should study what Sum of Mony God may justly expect from us, to whom he hath given so much. Now a fitter time there cannot be to meditate of this, than before our Approaches to the solemn remembrance of God's Bounty and Liberality towards us.

VI. We are likewise to endeavour, *that all the Passions and Affections of our Souls may be quieted and stilled.* We must take some pains with them, that they may be so mortified and deadned to the World, that then they may not be too quick and lively, and hinder our Meditations of heavenly Things.

For this (as you have seen) is a spiritual Banquet, and the Food gives no Nourishment, but what we receive by Meditation, by serious Thoughts and Affections, which can find no place, but only in still and quiet Souls. When the Body feasts, a great part of the good Cheer is pleasant Discourse, and innocent Mirth; and there is no welcome unless there be some Noise. But the Soul feasts in silence; it eats its Morsels in a deep and calm Thought, its Pleasure is in Conference with it self and God; and all the Sound is only the Voice of Thanksgiving in Hymns or Psalms of Praises to God, into which at last it breaks and utters it self. Οὐκ οἶδας ὅτι γαλωίης δεῖ γέμειν

γέμειν τὴν ψυχὴν καθ' ἑκείνον τ καιρὸν, &c. Dost not thou know (saith St. *Chrys.*) that thy Soul ought to be big with a Calm at that Season, when thou goest so near unto God? There is need of a great deal of Peace and Tranquillity, and there should be no Tumults of Anger, and such like Passions, since thou thinkest of the God of Love. The Sun of Righteousness shines so hot upon thee, that thou shouldest be as smooth and fair, as the Face of the Water in the brightest Day. Thou shouldest labour that there may not be a wrinkle upon thy Brow, that all thy Storms may be so hushit and laid, as if thou heardest thy Saviour's Voice, saying, *Peace, be still.* And therefore all Holy Men have taken an especial Care, when they were going to the Table of the Lord, to renew their Acts of Forgiveness, and passing by all Injuries and Offences, to reconcile themselves perfectly to their Brethren, and repair any wrong that they could possibly conceive themselves to have done to others, which before they had not observed. I have in the beginning of this Discourse prevented all Mistakes, so that none can reasonably think that he may harbour Malice in his Heart, and bear a Grudge in his Mind unto his Neighbour, with sufficient safety at other times, so he do but discharge all those black Passions when he approaches unto God. And my meaning now is, That seeing we come to this Feast, that we may more encrease our Love, we ought to search if there be but any spark of Anger that lies buried in our Souls, and take care that it be perfectly

quenched. And seeing there will be many Occasions of differences among Neighbours, that we ought now to consider if there were any Heats in the management of them, and if any Seeds of Fire yet remain, that they may utterly be extinguished, and never break forth again. * Dare a Man touch this Holy Sacrifice with unwashen Hands? How dare he then approach with an unwashed and polluted Soul? Now there is nothing that doth more soot and black a Soul, than an abiding Anger, which causes the Holy Spirit to fly away, and (as I may say) driveth it out of its lodging as Fire doth us, to seek some other Habitation. *Valerius Maximus* † tells us, That there was a solemn Feast appointed by their Ancestors, which they called *Charistia*, to which none but those that were of Kin, or had some Affinity, were permitted to approach: I am sure to the *Eucharistia*, the Sacrament of Love and Peace, none shall be welcome but those that are the Friends and Kindred of Christ, and are allied to each other in a brotherly Affection. We must all (as you have seen already) come hither as Children to feast with our Father; and if there be any Displeasure in our Hearts to one another, he cannot be well pleased, nor give us such an Entertainment as we expect ‖. Remember that then,

* Μὴ τολμᾶς ἀνίπτοις χερσὶ τῆς ἱερᾶς ἅψασθαι θυσίας, &c. μὴ τοίνυν ἀνίπτῳ φορτίζου ψυχῇ, &c. Chrys. *Orat.* 60. *ad Pop. Antioch. Vid. etiam Hom.* 3. *in Epist. ad Ephes.* † *Cui præter cognatos & affines nemo interponebatur.* Lib. 2. cap. 1. sect. 8.

‖ Δεῖ μὴ τὰς ἐχθρὰς ἄγειν ὅπι δαῖτα φιλίαν, μὴ ἀποκεινομένους, ἀλλὰ τὰς ὄντας φίλους οἷς καὶ καινωνεῖν ὅσιον, ὡς τῆς ἄλλης φιλίας ἅπτων καὶ ἀλῶν καὶ σπονδῶν καὶ ἑστίας θεῶν καὶ φιλοφροσύνης. *Procl. in Hesiod.*

which

which *Clemens Alex.* saith he found in some Gospel; * *My Mysteries or Secrets are to me, and the Children of my Family.* Unless you be the Children of Peace, think not to penetrate into his Secrets, and to know the Pleasures of his Heart; for they are so still and calm, that they cannot be perceived where there is any Storm. And indeed, there can be no Thoughts more fit for our Preparation, than these of Forgiveness, because we call our selves now to Account for our Offences against God; and alas! they are so great, that they may well drown the remembrance of all Offences that others have given us, and wash them out of our Thoughts, as if they had never been. Seeing then you go to beg Pardon of God when you remember his Son's Blood; if you have offended any Man, first go and lay your selves at his Feet, and so approach to take hold of Christ, and kiss his Feet in an humble acknowledgment of your Offences.

Say to every one of your Passions and corrupt Affections, *Come forth, for I am resolved you shall be slain. Methinks you should begin to die at the very Thoughts of a dying Saviour, methinks you should swoon away at the very sight of yonder Blood; that you should not stay till you come to the Cross of Christ, but give up the Ghost before you see but the Image of his Death. Do you not feel the Power of his Death afar off? Do not his pierced Sides strike to your Heart before you behold them? O you bloody things! What*

* Τὸ μυστήριον ἐμὸν ἐμοὶ καὶ τοῖς ἐμοῖς τὰ οἰκεῖα μου. *Strom. l.* 5. which *Heinsius* saith is in some Editions of the *LXX*, in *Isa.* 24. 16.

have you done? What Wounds have you made in the Body of my Lord? Do not think to live any longer, Oh you bloody Things! Nay, never struggle, nor resist; for I have vowed you in Sacrifice unto him. Lay therefore your Necks quietly upon the Block, and prepare your selves for Death which is approaching. Ask your Hearts if they be not affrighted: Wonder that they should hold up their Faces: Tell them that these are but the Addresses to their Execution; and protest solemnly, That none of these vile Desires shall live a day longer; and then they will begin to grow pale, sick and languishing, before you come to the Altar, and there the slaughter will be more easy. In particular, say to thy self, O my Soul, wipe out the remembrance of all Offences that any have done unto thee; let not one tittle of them remain, but be blotted out. Thy Fellow-servant hath affronted and contemned thee, but thou hast oftner contemned thy God, thy Lord and Master himself. * Πῶς ὃ ἴσον σύνδουλος καὶ δεσπότης, *and what equality is there between a Fellow-servant and thy Master? Perhaps he hath been insolent towards thee once or twice, when he was provoked or wronged by thee; and thou behavest thy self basely towards thy Lord every Day, though he be so far from wronging thee, that he is thy continual Benefactor. O my Soul, do but collect with thy self how oft thou offendest in one Day, yea but in one Duty. What sloth is there in thy Prayers? With what strange Irreverence and Disregard dost thou stand before God when thou speakest to him? Never did a Servant speak so carelesly to his Master, nor a Soldier*

* *Vid. Chrysost. Orat.* 60.

to his Commander. Yea, when thou speakest to a Friend, thou mindest what thou sayest; but when thou art treating with the Lord about so many Sins, and art begging of him Pardon and Forgiveness, thou art too often like a Man asleep; and tho thy Knees be upon the Ground, yet thy Mind is in the Market, or in the Fields, and thy Tongue blatters thou knowest not what. Away then all you angry Thoughts, stay not to aggravate Offences. Be gone as clearly out of my Heart, as I desire my Lord to remember my Sins no more.

If we could bring our Hearts thus bleeding to his Holy Table; if the Execution were begun before we came to him; then would our Anger and Malice, our Love of Pleasures and all other worldly Affections, receive a deadly and incurable Wound from our Saviour's Hand when we did receive him.

VII. As a most necessary Instrument to all these, the Apostle directs us *to examine our Selves.* This is indeed a daily Duty, but now should be adverted with a greater Intention and Ardency of Affection, when we are about these sacred Things. We should examine our selves, even about our Neglects in the review of our selves, about the coldness of our Prayers, the smallness of our Sorrows, the weakness of our Services, and our daily unavoidable Infirmities. We should make more deep Reflections into our selves, now that we are at more Leisure, and have so solemnly designed more time from other

Employments; we should open a greater Vent for our Tears, and cut a larger Passage for our Sorrow, and affect our Heart more deeply with our Needs, and the Certainty of Supply; and so raise our Souls to a greater height of Humility, of Desire, and of Confidence altogether. Our Saviour seems to intimate, That before our approaches to God in any Holy Duty, it is a fit and proper time to call our selves to an Account for the Trespasses we are guilty of, when he saith, *Mat.* 5. 23, 24. *If therefore thou bring thy gift to the Altar, and remember that thy Brother,* &c. It should seem by this Expression, that this is a season of remembring and calling Things to mind that are past and gone, which must be done by an Examination of our selves. And you may consider thus much to quicken you to this Duty, that the better we know our selves and our own wants, the more hungry we shall be; and the more Knowledge we have of our own Sincerity, with the greater Comfort and Sweetness shall we eat. Now we know both the one and the other by Self Examination. For this word δοκιμάζειν, which we render *examine*, hath two meanings, which are to *prove* and try, and to *approve* after Trial.

So that in brief, I may thus state the whole business of Examination.

We are to use an every-day Oversight over our selves. And this general and daily Examination, is nothing else but such a Caution and Diligence in all our Actions, through the whole frame of

our

our Life, that our own Conscience may approve them upon Examination, as accordant with the Will of God. Or more briefly, it is a Christian Care, to do every thing so, that God and our own Conscience may allow of it. And it must needs consist of two Parts. *First*, * A Consideration of what is our Duty to do; of what is Lawful, and what Unlawful; of what is Expedient, and what Inconvenient; or an Information of our selves, upon due Advice and Search what is incumbent upon us as our Duty, through our whole Life. Then, *Secondly*, This forehanded Examination must be followed with a serious Consideration of what we have done, and whether we behave our selves according to the Rule which we have laid down to our selves as the guide of our Life. From these two arise the whole of that, which is necessary to be done continually for the Approbation of our selves, to be such Persons as have a care to please God. Now this may be the prime and first sense of the Apostle's words, when he saith, *Let a Man examine himself, and so let him eat*, &c. *i. e.* Let him have a care that he lead such a Christian Life, that his own Heart may approve of him as one of Christ's Disciples. Of this you may be best satisfied out of another place where this word is used, *Gal. 6. 4. Let a Man prove* (δοκιμαζέτω) or

* *Socrates* used always to say to every thing that presented it self to his mind, τίς εἶ καὶ πόθεν ἔρχῃ; what art thou, and whence comest thou? or as the Watchmen use to do, δεῖξόν μοι τὰ συνθήματα, shew me your Ticket, let me see your Pass, that I may know you are a Friend. *Arrian L. 3. cap. 12.*

examine his own Work, &c. The meaning of which is, Let every Man make his Work so approved, and behave himself in that manner, that both God and his own Conscience may judge it to be right, and according to the Word of God. That this is the sense of the Phrase in that place, will appear from the whole Context, where the Apostle speaks of bearing the Infirmities of the weak; and not thinking our selves to be godly, because we do not fall like them, but withstand some Temptations. And so saith he, Thou shalt *have Glory or Rejoycing*, εἰς ἑαυτὸν, *towards thy self, and not in regard of another*, i. e. Thou shalt take Comfort simply in thy self, that thou art a good Man; and not only be pleased with comparing thy self with others, and being better than they; for thou mayest be, and yet not be good. From this it appears, that he speaks not of something that should follow the Actions of our Life, *viz.* a searching whether they be good or no, but of such an Institution and ordering of our Lives beforehand, that we may not fall into those Sins which we reprehend in another, nor be beholden to their Sins to make us seem godly.

And the next Words, *v.* 5. plead for this Sense: *For every Man shall bear his own Burden*, i. e. Thou oughtest to make thy Work good and approved, for every Man sins at his own Peril. One Man's Sin will not excuse thee who dost not sin in that fashion, but thou art to do thy own Duty heartily to God, according to thy Conscience, or else thou shalt suffer as well as he.

And

And that the Apoſtle may have reſpect unto this Examination, before we come to the Sacrament; in that place before-mention'd, there is another Phraſe following, *ver.* 31. which may perſuade us, ἐι γὰρ ἑαυτοὺς διεκρίνομεν, *For if we judg our ſelves*, &c. *i. e.* if we did diſcern our ſelves, and diſcriminate our Actions, and determine our Duty, and live in Conformity to it, we ſhould not be judged or puniſhed of God in this ſort. But whether this be the proper Meaning of *examining* or no, I ſhall not be overmuch ſollicitous, ſeeing I have already made this good, that he muſt be a holy Perſon that comes to God's Table.

And that there is beſide this, a more particular Examination to be uſed, when the time is near of communicating with our Lord, I willingly grant. And it conſiſts of two Parts, according to the twofold uſe of the Word δοκιμάζω, which we render *examine*. The firſt is a Proof, Tryal and Search into our own Souls, that we may know our Eſtate, and in what Condition we ſtand before God. So the Word is uſed, 1 *Theſſ.* 5. 21. πάντα δοκιμάζετε, *prove all things*, i. e. make a tryal of them, and conſider what they are, and then hold faſt that which you find to be good. This Examination (conſidering that I ſuppoſe a pious Life to precede) muſt chiefly conſiſt in a Review of thoſe Failings, or of thoſe Wants which our every-day Proof of our ſelves doth preſent us withal. If we ſhould never examine our ſelves but when we come to the Lord's Supper, we ſhould

ſhould not know what we are, nor what we need, but in a confuſed heap of things many would be unobſerved; and yet if we ſhould not alſo examine then, we ſhould not have ſuch a lively ſenſe of what we are to ask, and for what we ought to plead the Blood of Chriſt. But then this Examination is but a ſerious Reflection upon the Notes which we take every day of our ſelves. Unleſs it be needful that we examine our ſelves, whether we have not forgot any of the Ends for which we go to the Table of the Lord; and tho that be a great part of the Apoſtle's Meaning, yet I have already taken notice of it. In ſhort, we are to ſearch rather into what ſtate our Graces ſtand, than whether we be in a ſtate of Grace or no.

Then ſecondly, we muſt approve and allow of our ſelves, and bring the tryal to ſuch an iſſue, that we paſs a verdict on our Souls. So the Word is uſed, *Rom.* 2. 18. thou *approveſt* (δοκιμάζεις) *the things that are excellent*, i. e. Thou profeſſeſt to like and embrace them. And ſo when the Apoſtle bids the Children of the Light *to prove what is acceptable unto God*, Eph. 5. 8, 10. he doth not mean a bare Inquiſition, but that Act which follows it, which is embracing: For they cannot be deemed Children of the Light, who do not ſo enquire after the Pleaſure of God, as to purſue and practiſe it.

The Meaning likewiſe of the Apoſtle, *Rom.* 14. 22. is this: Happy is he, that when he uſes an indifferent thing, doth approve himſelf, as doing

doing that which is lawful, and acts not against his Conscience. Or this; Happy is he, that when he is resolved that he may do such a thing lawfully, and with the Approbation of his Conscience, yet doth it with such a care, that he hurts not others by the use of it.

There is one place more, 2 *Cor.* 13. 5. where you have both these parts of Examination together; *Try your selves, whether you be in the Faith, prove* (i. e. *approve*) *your selves.* When you know your Estate by Tryal, then pass a Judgment upon your selves, to be what you profess and pretend unto. Now all the Approbation that a good Man is to give of himself, before he go to the Lord's Supper, is this. 1. He ought to judge himself, to continue a Friend of Christ, and to remain (as far as he can find) in Covenant with God. And, 2. He ought to find that he hath used some godly Care and Diligence, that he come not in a rude, unbeseeming, and drowsy manner, into so holy a Presence. And this is plainly another part of the Apostle's Meaning, when he saith, *Let a Man examine himself, and so eat*, &c. *i. e.* Let him approve himself to come for pious and holy Ends, and with a due regard to the Lord's most sacred Body and Blood.

Lay thy hand then (Christian Reader) upon thy Heart, before thou comest to this Table, and feel how the Pulse of thy Soul beats; mind whether it beat evenly, or after a distempered sort. Doth it move three times as quick, when thou thinkest of the World, as it doth when God

God is in thy Heart? When art thou all in a heat? When thou art in pursuit of the World, or when thou followest after God? *Ask thy Heart, whom dost thou love most? What is it that thou dost most constantly desire? In what Company is it thy pleasure to be? Dost thou love the Lord thy God with all thy Heart, and with all thy Mind, and all thy Strength? Hadst thou rather die than displease him? Are thy Graces not only alive, but lively? Come then, let us go to this holy Feast, and thank the Lord for this Grace, and for all his other Favours.*

VIII. If we find by examining, that we have fallen into any Sin, and through Neglect or Ignorance broken our Resolution, since the last Communion; *Let us make most serious Reflections upon it.* Besides all the Sorrow that I must suppose it hath cost a good Heart presently after its Commission, besides its Hatred of it, and Affliction of it self for it, with a most speedy Amendment of the Fault: This is a fit time to bewail it over again, to call our selves to a new account for it, to drown it in another Flood of Tears, more firmly to strengthen our Resolutions against it, and to prepare it for to receive another Wound, a mortal Stroke from the Wounds of Jesus, that it may never live any more. Say therefore thus to thy self, when thou art in thy Meditations, *What didst thou mean, O my Soul, to be so treacherous unto God, and to break thy Resolution? Was there ever a better Master? Were ever any tied to another by such sacred Bands and Oaths?*

Oaths? O perjured Wretch that thou art! What was in thy Heart to break looſe from God, doſt thou not bluſh to think of it? Or rather, art thou not pale and wan, and ready to die, to think of ſuch a horrid Thing? Well, I ſee theſe Sins are not quite dead, but ſtill they ſtir and move; or though they ſeem to be ſtretched out, and to have no Life, yet they may recover. But I am reſolved, if Chriſt can kill them, that they ſhall not live. Come along with me (if you dare live ſo long) into his Preſence, and there receive your mortal Wound from his Hand, ſeeing you will not be killed by mine: There ſhall you all be ſlain at his Feet, you ſhall be nailed to his Croſs; and I will leave you hanging there, till you be aſhamed to live.

IX. But if the Commiſſion of ſuch a Sin have brought any timorouſneſs (as well it may) upon the Heart, ſo that it trembles to ſet one Foot forward upon the Lord's Table, and its Hand ſhake with a paralytick Fear, ſo that it cannot ſtretch them to receive ſuch Pledges of God's Love; *It is moſt neceſſary that a Man adviſe with his ſpiritual Paſtor and Director in the way of Life.* I wiſh it were better underſtood, for what ends God hath ſet Paſtors over the Flock; and that Men would look upon them as a kind of Parents, to whom they ſhould go in all their needs: But now the Subject of my Diſcourſe leads me to ſay no more but this, That there are two neceſſary times of receiving the benefit of their Counſel. The one is, when a Man's Sin oppreſſeth him ſo ſorely with the ſenſe of the guilt it hath contracted, that

that he can receive no *Comfort.* And the other is, when it oppresseth him so heavily with its Strength and Power, that he can get no *Conquest* over it. There is a third Season when it is at least convenient to repair unto them; and that is, when a Man is in doubt whether he have passed a right Judgment upon himself, which should make him desirous to have the Opinion of those Persons, that can neither be deemed to be deceived themselves through Ignorance, nor to be willing to deceive others through Flattery and partial Judgment. If any one therefore be in the perplexity of such like Cases, when he thinks of coming to this Holy Feast, let him disembosom his Soul unto him that hath the Care of it, and desire him, that out of the tender Love a Father ought to have unto his Child, he would be his Guide in this Affair. And so shall a Man know how to use these spiritual Weapons better, when he is taught by a skilful Commander; and the more solid Comfort shall he have, when his Physician assures him that (as far as he can discern) he is in a state of Health.

X. And yet when we have done all this, then we should pray *to God that he would prepare us better than all our Preparation.* As when a King comes unto a City to stay there for some space, he doth not expect that the Citizens (if they be poor) should provide all the Furniture for him, which is a thing above their power; but he sends

ſends the Grooms of his Chamber before, with ſuch Hangings and Ornaments, as may make the Houſe they have prepared, moſt befitting his Majeſty: So let us entreat the Lord, that after all our Endeavours to ſet apart our Hearts for him, to ſweep the Houſe as clean as we can, and fit to receive ſuch a glorious Gueſt; he would be pleaſed to ſend his Holy Spirit, that may prepare the place for him, and adorn our Souls with ſuch Graces, that his Sacred Majeſty may not diſdain to come and make his Abode with us. Say thus unto thy gracious God:

O Lord! thou ſeeſt how much dirt I have left behind, after all my diligence to cleanſe and purify my Soul. Alas! all my Thoughts of thee are but Dreams; all my Deſires but a Vapour; my Love is but a Flaſh; my Prayers are but a Breath; my Tears will ſcarce fill a Bubble; and my Sorrow is no bigger than a Sigh: all that I do I am aſhamed of it my ſelf, and therefore thou mayſt much more loath it, and deſpiſe it. Come thou, O Lord, therefore, * and ſearch my Heart; try me, and know my Thoughts, and ſee if there be any wicked way in me, and lead me in the way Everlaſting. *Do thou awaken in me moſt lively Thoughts; do thou inkindle a burning Affection; open thou the Floodgates of my Eyes; and open thou my Lips, that my Mouth may ſhew forth thy Praiſe. Seeing my Heart (Lord!) is ſo ſtrait and narrow, that it is not fit to entertain thee, do thou widen and enlarge it, and*

* Pſal. 139. 23, 24.

then

then come and fill me with thy ſelf, and ſay, Here will I dwell, for I have deſired it; this is my reſt for ever. *Yea, O my gracious God, unleſs thou interpoſe thy Power, I am very much afraid I ſhall not keep this little Goodneſs till the next Morning, which now ſeems to be in me. Theſe weak Thoughts, theſe faint Deſires and fickly Affections that are in my Soul, I doubt will not live a Night, unleſs thou find ways for to preſerve and cheriſh them; but my inveterate Habits of evil will ſmother and choak theſe new Reſolutions. I am in fear that all theſe Meditations will be flown away while I am aſleep; and my Houſe will be foul again before I awake, unleſs thou keep me. Ah my dear God! ſeeing I have beſtowed ſome ſmall pains upon my Heart, and have conceived ſome little hopes, ſuffer them not to be all daſhed in pieces in a Night! Spread the wings of thy Goodneſs over me, and maintain that which not I, but thou thy ſelf haſt wrought. Lord! let me find when I awake, that my Affections and Deſires are grown beyond the ſtrength of Man, and that thy Power reſts upon me. Oh let me find a greater fervour than ever in thy Service; let that Spark which I feared would go out, be grown to a Flame that will never expire; and ſo ſhalt thou draw mine Eyes towards thy ſelf alone, who workeſt ſuch Wonders; ſo ſhall my Heart be filled with nothing but thy Sweetneſs; and my Lips ſhall overflow with thy Praiſes. Lord! if I may beg this Grace of thee, I am verily perſuaded I ſhall languiſh after none but thee, and ſeek for no other Pleaſures but to pleaſe thee. Therefore my good Lord! I leave my ſelf in thy Hands, hoping that either I am or would be ſuch*

as

as thou would'ſt have me. And if I be arrived but as far as a Will and Deſire to be what thou would'ſt have me, that Will is thine; *and therefore ſeeing that Will is mine too, and we both conſpire together, I take the boldneſs to ſay*, Lord! let thy Will be done. *O my ſweet Saviour! I was going to ſay that I am ſick of Love, that I cannot live unleſs thou love me, and make me better. But I correct my ſelf, and it is enough if I be ſick, becauſe I cannot love thee. Do thou make me ſick, or rather make me well with Love unto thee; ſo ſhall I come to thy Table with Joy and Gladneſs, hoping that thou wilt kiſs me with the kiſſes of thy Mouth, for thy Love is better than Wine. Draw me, and I will run after thee; yea*, we *will run after thee; for I will proclaim to others the Loving-kindneſs of the Lord.*

CHAP. XI.

Some Miſtakes removed about Preparation. The Primitive Chriſtians not too zealous. The fear of being Superſtitious makes too many irreligious. No Reaſon for the Neglects of the preſent worldly Chriſtians. They fear to do that which God commands, when they fearleſly do that which he forbids. Good People ought to be cautious leſt they fall into Superſtition, while they ſtudy to avoid it.

WHAT Preparation there ſhould be beſides this, I do not underſtand, it being directly contrary to the firſt Thing that I propounded, for

any to imagine * that we ought juſt before the Sacrament to have a greater Care of not ſinning, than at other times. We are always Pilgrims and Strangers, and ſo ought to abſtain from fleſhly Luſts that war againſt the Soul. Theſe Luſts are always poiſonous, and not only when we are going to take the Cup of the Lord into our Hand. And therefore it is a grand Deceit to think, That we and our Sins muſt be ſevered only then, when we more nearly embrace our Lord; for Holineſs is our Profeſſion afterwards, as much as before we communicate with his Holineſs. Or rather all the time *after* one Communion, being *before* the next which doth ſucceed, it is the time of Preparation for it. We are to keep our ſelves in a conſtant Purity, and to labour to keep cloſe to the Covenant of our God; only when the Time doth nearly approach, that we may enjoy ſuch another Repaſt, we ſhould excite our Appetite, raiſe our Thoughts and Meditations, imprint the Ends of the Inſtitution more fairly in our Memories, voluntarily offer more of our Time and our Thoughts to religious Exerciſes, and do all that over again with a greater Zeal, which we have been doing every Day ſince we were laſt in his Sacred Preſence. You may obſerve, that as juſt before this Solemnity our Thoughts are more

* When one bid *Socrates* prepare himſelf for his Trial, he anſwered, ὁ δοκῶ ἔν σοι ἅπαντι τῷ βίῳ ἄλλο τοῦτο ἐπιτηδεύειν, &c. Do not I ſeem then to thee through all my Life, to be prepared for this Thing? It hath been my Care neither before thee, nor alone, to do any Evil. *Arrian. lib. 2. cap. 2.*

deep

deep and ſerious, and our Hearts lifted up to a greater Fervour, and we have ſtronger Longings after Chriſt and his Bleſſings which prepare us for the Enjoyment; ſo the Enjoyment leaves us for ſome time afterwards in a great degree of Heat, in more lively Apprehenſions, and more vigorous Affections. But theſe through multitude of Buſineſs, and many Occaſions, may languiſh by little and little, and may abate of that Degree and Ardour wherein they were, (which I look upon as the Weakneſs, rather than the Sin of a good Heart) and therefore our Work is to recover our Souls before the next Communion, to the ſame, or rather a higher degree of Zeal. And then though afterward there may be again ſome Abatement and Fall in our Affections, yet it will be leſs; and more Fervency and Heat will remain, than would have been, if we had not got up our Hearts by that Preparation and Communion, to a higher pitch of ſpiritual Love.

The Primitive Chriſtians who communicated every Day (as ſome Paſſages in the *Acts* of the Holy Apoſtles would make us think) or at leaſt every Lord's Day, had need of leſs of this Preparation that I have mentioned: for as ſoon as ever the Flame began to decay, there was new Fewel added; and that degree of warmth (to which they were raiſed) was ſcarce gone from their Hearts, before a new Fire was kindled. But now the Cuſtom is ſo, that this Feaſt returns more ſeldom, and we cannot ſay with

* St. *Basil*, *We communicate four times in a Week, besides all Festival Days.* But it is very much if Men be so devout as to communicate *once in four Weeks*; and therefore because many Things may be slipt out of our Minds, and former Impressions may be grown weak, we had need more solemnly to recollect what we have learnt, to stir up our Remembrance, to renew a sense of the Ends of its Institution, of our own Wants, of the Wants of the Poor, and the rest of those Things which I have in the former Chapter recommended to your Thoughts.

If Men understood these Things, they would neither wonder that the antient Christians communicated so oft, nor would they have any excuse left for their own Neglect.

First, I say they would not wonder that the Fervour of those Primitive Souls was so great; for they had a huge Care to lead a Holy Life, and that made them both fit and desirous to converse with God every day. We judge of them perhaps by our selves, and think that it was Superstition rather than Religion, that made them so forward to this Office; and by casting a blot upon their Piety, we hope in this frozen Age to be accounted Pious. If Superstition can be believed to have grown up so early, then we

* Ἡμεῖς μὲν τό γε τέλειστον καθ' ἑκάστην ἑβδομάδα κοινωνοῦμεν, &c. *Epist.* 2. *ad Cæsariam Patritiam.* In the beginning of which Epistle he commends an every-day Communion, ὡς καλὸν καὶ ἐπωφελές, as good and profitable.

may

may be thought with leſs Zeal to be more Devout. If they did only flatter Chriſt with ſuch a buſy Devotion, and frequent reſort unto him; we may hope to paſs for better Friends, that are not ſo forward, but more diſcreetly reſerved and ſparing of our Company. So handſomly do our deceitful Hearts teach us to cover our own Nakedneſs, by calling all that Superſtition which creates any Trouble to us, and crying out upon that as a ſpice of Will-worſhip, which doth not ſort with our Humour. For it too plainly appears, That if a Child of our Brain do pleaſe us well, we are as fond of it, as any of our Neighbours can be thought to be of their Conceptions, and would have the World embrace it as a divine Ordinance, formed in Heaven.

The very Truth is, *Men lend to God, and their Devotion, only ſuch Offices as flatter their Paſſions.* There is much of Pleaſure in having the Ears tickled with a Sermon; and it makes a great Noiſe among our Neighbours, to keep days of Faſting and Prayer; and therefore theſe are accepted with a greater Applauſe, than the ſad Meditations of Chriſt's Death, and the frequent Remembrance of the Wounds of a crucified Saviour, which prick too deep, and make too wide gaſhes in our Hearts. Though this be more expreſly commanded than many other Things that Men perform with a great Noiſe, and ſpend much zealous breath upon; yet they caſt but a cold and heavy Aſpect on it, becauſe it humours not their Eaſe, and ſpeaks not kindly to their Covetouſneſs, but

makes too busy and narrow a search into their Souls.

And really I doubt that Mens Endeavours to be removed as far as they can from *Rome*, have done our Religion a great deal of harm. They still retain the Custom of celebrating every Day, but the Priest doth it alone, and they make it a Sacrifice for the quick and dead. Now some Men, so that this false Notion were destroyed, and private Masses abolished, did not care though frequent Communions were destroyed also together with them; and it is our manner to pay this honour to Christ but twice or thrice in a Year. And so becaufe they speak of Justification differently from us, Men are apt to live as though good Works were a piece of Popery, and as if Almsdeeds and Charity to the Poor, were a scandalous Thing in Religion. Though Men communicate very seldom, yet their Offerings are as sparing as if they communicated every Week; and so their Souls and the Poor are both defrauded and starved together. Idleness and Covetousness are Mens Darlings; they are the Brats of all new Devices in Religion; and these two are nursed up and dandled on the Knees of this trifling Conceit, That zealous devout Christians do bear too great a Reverence to this Sacrament, and hope to go to Heaven by their Charitable Deeds. Well! let Sloth and Avarice pride themselves a while; it will not be long before God take down their Plumes, and make it manifest, That it was not Superstition which prickt forward

ward the first Christians to such frequent Communion, nor Vain-glory which made them so Prodigal (as the modern Stile is) in their Liberality.

Methinks I see how the lazy and worldly Christians thrust themselves into the Arms of Christ, and do even melt and dissolve into his Bosom in Raptures of Love; their Mouths can relish nothing but Christ, and his Name is so sweet that it is ingraven upon their Lips; they court him as if they would ravish his Heart, and they exceed the strains of all Romantick Lovers; if he will not bestow himself upon *them*, they cannot imagine who should be taken into his Favour: They cannot believe but he will take it very ill if they will not trust him for their Salvation, without troubling themselves; whom he is so tender of, that he would have them void of all Care and Thoughtfulness. It is a piece of Self (think such Men) to be so strict and curious. Alas poor ignorant Souls! Men would fain be doing something to procure Salvation; they would purchase Heaven, and give something to attain it, but we will give Christ the Honour of doing all, and only cast our selves upon him, that he may save us. You cannot imagine now how these Mens Hearts are tickled and ravished with these liquorish Thoughts; and the Pleasure of them doth but make them believe that they are in greater Favour. In this transport of Fancy they do verily conceive that they have the Testimony of the Holy Ghost, bearing witness to them that they are the Sons

of God. But how fearfully these Persons will one day fall, is a great deal further from all our Conceits. The Lord will shake off all these Men with a great deal of disdain, who offer but to touch the very Skirts of his Garments.

O you vile and adulterous Souls (will he say) *who think that I am altogether such an one as your selves; depart from me, for I know you not, ye workers of Iniquity. Down you arrogant Spirits, that thought to build your Nests on high, and by the Wings of Fancy to fly up unto Heaven; I have no room in my Heart for such Flatterers, nor can my Soul love such Hypocrites and Unbelievers. But come you blessed of my Father, (you who have loved me, and kept my Commandments, you that did what I bid you in remembrance of me) and inherit the Kingdom prepared for you. Then shall there be great wailing, and Men shall groan for anguish of Spirit. Then shall the* Worldlings *say, This is he whom we had sometimes in Derision and a Proverb of Reproach. We Fools accounted his Life Madness, and his End without Honour. How is he numbred among the Children of God, and his Lot is amongst the Saints?* I wish all Men would lay it to heart betimes, and not think that it is preciseness to endeavour to observe all the Commands of our blessed Lord. Which if we did, then this Command would not be so slighted, of commemorating his Death in the way he hath appointed, nor would Men be so unmeet for it as now they seem to be.

For, *Secondly*, What Excuses can Men find to palliate the neglect of this Duty, but what arise from

from an unholy or careleſs Life? Many pretences there are, I know, to keep Men from waiting upon our Lord, and accepting of his Kindneſs, but they all grow upon this bitter root of loving the World and the Luſts of it. We put him off with the excuſe of too much boldneſs and rudeneſs that we ſhould be guilty of, if we ſhould give him frequent Viſits. Truly as the Caſe ſtands, moſt Men would be too full of Confidence if they ſhould approach; but the only Reaſon is, becauſe they have a mind to live as Strangers to him, and not to be his Houſehold-Servants and Domeſticks; for then they might always come unto him. Men plead their Unworthineſs, but it were well if they were more ſenſible of it, for then they would not remain ſo unworthy. They think they muſt not come ſo oft, becauſe it coſts them ſo much Time to prepare themſelves once; but if they would ſpare ſo much Time as to lead a Holy Life, and be at ſo much trouble as to pleaſe God in other Things, they would not find it ſo laborious to pleaſe him well in this. If they did always keep a Fear of God in their Souls, then they would without much Pain be fit to approach with Fear and Reverence into his Preſence. One ſaith he is incumbred with Buſineſs, and hath not Time to prepare himſelf; another hath differences with his Neighbour, and is not reconciled; a third intends it very ſhortly, but for ſome Reaſons muſt at preſent omit it. None of theſe Men fear to live in the known Sins of Worldlineſs, Enmity and Delays, and

and yet fear to do a known Duty which our Lord a little before he died, did command us. If these Persons would but fear to do that which God hath forbidden, then they would not fear to do that which God hath commanded. But while they refuse to obey him in one thing, it is not to be expected that they should yield Subjection in another. Nay, the World shall do more with them, than God can do, while they remain such Strangers to him. For if there were a Reward of a hundred Pounds annexed by some Benefactor to every Receiving; this Golden Reason no Man would be able to resist, but all Business would be thrown aside upon so rich an Account. So base and deceitful are the Hearts of Men, that they pretend fear of displeasing God, when it is but a fear of being engaged too strictly for to please him. They say this is the most excellent Food, but they are loth to taste it, because they would not be at the pains to get themselves a stomach to it, and digest it.

They keep it for a good bit at last, till Sickness make them hungry, and will give them no leave to sin after it. They look upon it as a strong Cordial, that must be used only in desperate Cases, when Soul and Body are parting and taking their leave of each other. But if it have such a Power to make Men happy, then why could it not make them holy? And why did they not use it all their Life long to that purpose, but because they had no Love to Holiness? Therefore as *Antisthenes* said to the Priest of *Orpheus*'s Mysteries,

Myſteries, who perſuaded him to be initiated in his Religion, becauſe all ſuch ſhould receive eternal Felicities; *Why then doſt thou not die, Man? if thou believeſt ſo, why loveſt thou this Life ſo well thy ſelf?* So ſay I to theſe Men, if there be ſuch Virtue in the Sacrament to carry you to Heaven, ſo that you would receive it when you die, why do you not uſe it that it may carry you thither while you live? Why would you not be in Heaven now, if you think it ſuch a deſirable thing? And why do you not value that which you account a means to bring you thither?

And as for godly People, who are afraid to come, becauſe they find not themſelves ſo prepared as they would be; they had beſt take heed leſt they turn truly *ſuperſtitious* by fearing more than needs. Do you make it the Buſineſs of your Lives to pleaſe God? Do you daily live upon the Lord Jeſus, and feed on him in your Hearts by a lively Faith? Is he before your Eyes as the Director and Example of all your Actions? Why ſhould you think then, that he will not be pleaſed with your Company at his Table? Would you have a Thought as ſtrong as an Angel? Would you be able to fly as ſwiftly as a Cherubim, and love with ſuch a Flame as a Seraphim? And will you ſtay till you be as richly adorned as a glorified Saint, before you think it fit to attend on him? Methinks it ſhould be ſome Comfort to a good Heart that it hath ſuch enlarged and noble Deſires. But if it may not feaſt with God till it have what it would, why do not Men trem-

ble

ble to pray without such Perfections? Why do they not dread to hear and read the Word of God, and turn away their Faces when they look up to Heaven in any Meditations? Are these such trifling Duties? or do not these constitute the prime and vital Parts of this which they so dread? Doth not the Soul feed it self at the Sacrament by holy Prayers, affectionate Thoughts, devout Thanksgivings, and a hearty Oblation of it self to God? I doubt while we cry out justly against the Superstition of *Rome*, many of us have that too near our very Hearts, which is the very Root and Life of all Superstition.

For Δεισιδαιμονία, or *Superstition*, is a causeless Trembling arising out of our Mind, when there is nothing in the Object on which we look, to breed such an Affrightment. If we make this Sacrament such a φευκτὸν μυστήριον, *terrible Mystery*, that we dare not do the Duty which Christ hath commanded us, then it is plain our Minds are filled with heathenish Terrors, and we affright our Souls with our own childish Imaginations. Take heed therefore of whatsoever it be that would make you run away from your Duty; and do not breed up your Souls in such a Dread of your Father, that you *should turn Reverence into Horror, Fear into Affrightment, and the Cup of Gladness into the Wine of Astonishment.* Why should you turn your Backs when God invites you to him? Why should you feed on Scruples, when you may feed on the Bread of Life? Why should you go and weep alone, when God would have

have you to rejoice with your Brethren? I can imagine no reaſon of it but this, that ſome have little care to live godlily; and thoſe that have, underſtand not well the Terms of the Goſpel: and one reaſon why many underſtand them no better, is, becauſe this Duty is performed ſo ſeldom, wherein they ſhould renew their Covenant with God. Men have but little Acquaintance with this thing, and that makes them to be afraid of it; and they ſeldom come to God in this manner, and that makes them more fearful when they have a mind to come. If this Feaſt ſhould be kept every day, it might be apt to grow into Contempt; but now being rarely obſerved, it breeds in our ignorant and weak Natures a ſtrange and panick Fear. And therefore the beſt Advice that I know of to be given to all good People, is this; 1. *That they thorowly underſtand what the Ends are for which this Remembrance of Chriſt is appointed.* And, 2. *That they believe the chiefeſt Preparation to it is a Holy Life.*

A PRAYER.

O *God of all Wiſdom and Grace, who haſt promiſed to guide all meek and humble Souls in Judgment, and to teach them thy Way, preſerve my Mind, I moſt humbly beſeech thee, from all manner of Illuſions, and free me from all Miſtakes about theſe Holy Myſteries of our Salvation: That I may neither approach irreverently unto thy Altar; nor*

out

out of cauſeleſs Fears omit my Duty, and loſe the Comforts which Thou imparteſt there.

Stir up in my Soul alſo that fervent Zeal, which brought thy antient Servants ſo frequently thither. And beſtow upon me ſuch a conſtant Reliſh of heavenly Enjoyment, that I may not either through Sloth and Idleneſs, or through Covetouſneſs and Love of this World, neglect any Opportunity, which is preſented to me, of attending on thee at thy Holy Table. But may I rather hunger and thirſt after the Divine Food which thou there preparest for us; and feel my Soul ſo in love with it, and with all the Vertue unto which we are engaged by it, that I may have no doubt of thy gracious Acceptance, through thy Mercies in Chriſt Jeſus.

CHAP. XII.

Advices and Directions to thoſe, who never yet received the Holy Communion. How they are to prepare and diſpoſe themſelves by owning and ratifying their Baptiſmal Covenant; by a ſerious Search into every part of their Soul, and into their Lives; by approving of themſelves ſincere, &c. *The whole comprehended in ſix Particulars, which are diſtinctly repreſented for their Guidance and Encouragement. The Concluſion of this Part, about Preparation.*

BUT ſome perhaps will ſay, that I have only directed thoſe that are already in a ſtate of Grace; and it may be asked, whether there be

be not another ſort of Preparation for thoſe that are not yet entred upon Religion, and what Qualifications will diſpoſe Men for their firſt Communion with the People of God.

I anſwer, That ſuppoſing they are baptized, and have been catechized and inſtructed in the Chriſtian Faith; the Duty of ſuch Perſons is,

I. *Firſt*, To own and profeſs their Baptiſmal Covenant now that they are attained to Years of Diſcretion and Underſtanding. Let them firſt *own* it in the Secrets of their own Soul, and then let them *profeſs* it unto him, that God hath ſet over them, and let them deſire him to *preſent* them to the Biſhop, that before him they may more ſolemnly ratify it, and receive his Bleſſing; and ſo let them come to ſtrengthen their Reſolution, by adding *a new Sacrament* to the former Engagement. That which they ſhould have done at Baptiſm, if they had been Men, let them do now that they underſtand their Baptiſm; and enter their Proteſtations againſt the Luſts of the World, the Fleſh, and the Devil.

II. *Secondly*, As they muſt well examine themſelves before they make ſuch a Profeſſion, ſo now intending to receive this Holy Sacrament, they ſhould make a new Search into all the parts of their Soul. Let ſuch a Man therefore, Firſt, bring his *Underſtanding* unto tryal, and examine it what it apprehends concerning Chriſt and all his Offices; what Knowledg it hath of the Ends of his

his Death, and the Benefits that come thereby unto us, as alſo of the Nature of the New Covenant, and of this Sacrament whereby we come to partake of thoſe Benefits.

Then, Secondly, Call thy *Judgment* before the Bar of Conſcience, and ask it how it prizes and eſteems of Chriſt and all his Benefits, and whether it count all things but Dung and Droſs for the Excellency of his Knowledg, and whether it value the Deliverance wrought by him, from the Power as well as Puniſhment of Sin, more than a Kingdom bigger than the World?

Then, Thirdly, Take thy *Will* under Examination, and ask if it heartily conſent to believe all that he ſaith, to do all that he commands, and to expect in ſuch a way all that he promiſeth? Here thou muſt be very inquiſitive, leſt thy Heart ſhould be divided between two Maſters. And it is neceſſary that thou repreſent unto thy ſelf all the Dangers thou mayſt undergo, and the Hazards thou mayſt run, if thou cleave to Chriſt, and not unto the World; and then ask thy Soul if it chuſe Chriſt with Diſgrace, if it embrace him and a Stake both together; and in one word, *if it ſincerely love a crucified Saviour.*

Fourthly, Then next of all, let thy *Affections* be called to an account, which are but ſeveral Motions of thy Will. See what Sorrow, what Pain and Grief thou haſt conceived for offending of thy Lord; what Hunger and Thirſt there is in thee after Righteouſneſs; what Deſire to partake of the Blood of Chriſt, to quench the Fire of

of God's Anger that is kindled in thy Soul, and to wash away all that Filthiness which makes him angry. See that thou be in Love and Charity with all Men, that there be no Hatred nor Enmity, nor Wrath nor Displeasure against any of thy Brethren. See that there be such Affections in thy Heart, as befit that Duty which thou thinkest to perform, *ex. gr.* Ask thy Soul, why did thy Saviour bleed? Was he a Malefactor? Or were thy Sins the Traytors which delivered him to these horrid Torments? What Hatred then dost thou find against them? How canst thou find in thy heart to use them? Ask again, Was thy Saviour overcome by Death, or did he overcome it? O think what Triumph it should raise in thy Soul (if thou dost consent unto him) and what Joy it should create in thy Heart, that he hath destroyed Sin, Death, and the Grave, and opened the Gates of Life. Ask it once more, What are those glorious things that he hath purchased by his Blood? And what Love dost thou feel in thy self towards him? What Sympathy hast thou with his dear Affection? and what canst thou find in thy heart to do for the Holy Jesus?

Fifthly, And then after all this, let all the *Actions* of thy Life be brought again before the same Tribunal, and arraign thy self for all the Villanies thou hast committed against thy Lord, for all the Breaches of thy Faith and sacred Oath unto him. Yea, if there be but a little Passion, a rash Word, a vain Thought, whereby thou hast

given him the leaſt prick of a Wound, find them out as near as thou canſt, and let them be brought forth to be ſlain before him.

Then, Laſtly, Dive moſt ſeriouſly into the bottom of thy Heart, and fetch up all the *Reſolutions* that thou thinkeſt lie there, ſet them in the very Face of thy Lord, and ask thy Heart before him, and bid it ſay true, as it will anſwer it at the Day of Judgment, What are thy Purpoſes for the future? for what *Ends* wouldſt thou approach to the Lord's Table? Yea, go ſo far as to examine thy ſelf about thy *Intention* in ſuch things as thou thoughteſt formerly could never be done, or never avoid from being done. Ask thy Heart about the Faults of thy Nature, of thy Temper, and thoſe which through human Weakneſs will occur; about thy fooliſh Thoughts; thy little Paſſions, which none diſcern to ſwell but thy ſelf, *&c.* Art thou reſolved to be more watchful againſt theſe, to uſe more Induſtry to ſuppreſs them, to redeem thy time, to avoid all occaſions of Evil, to guard thy ſelf more ſtrongly where the Temptation uſed to come? Reſolve thy ſelf, and be ſatisfied about all theſe Particulars, and ſo accordingly proceed forward when thou knoweſt thy ſelf, and thy Heart hath told the Truth concerning thy Eſtate: for Examination is not commanded for it ſelf, but in order to ſomething elſe that is to follow after this Search.

III. Therefore, *Thirdly*, Let every Man approve himſelf in theſe Particulars, and judge that he

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is a Perſon that means really to live godlily; to forſake all other Maſters, and cleave to Jeſus only, having an underſtanding of the Conditions of his Service. Let thy Soul give thee a good Anſwer upon the foregoing Examination, and then I have little more to ſay. But be ſure of this, That thy Judgment of thy ſelf (*i. e.* of thy Underſtanding, Will, Affections, *&c.*) be impartial and unbyaſſed, and do not incline to any favourable Conſtruction of thy ſelf, but let the Word of God be thy Rule, and thy ſpiritual Paſtor be thy Guide, if thou doubteſt that thou flattereſt thy ſelf.

IV. But *Fourthly*, If thou haſt lately committed ſome great and ſcandalous Offence, before thy Heart began to be thus pricked and ſtimulated to ranſack it ſelf, *make ſome tryal of thy ſelf before thou comeſt to the Lord's Table.* Two ſorts of Converts there are: Some have not behaved themſelves towards God as they ought, but lived careleſly, without the Exerciſe of Piety and Devotion to him; yet have not committed any groſs Sin, which might caſt a Blot upon the Sacredneſs of this Feaſt, if they ſhould preſently come to it, nor offend the Flock of Chriſt, who have Communion with them. If they be touched with a ſenſe of their private Neglect, if their Sins againſt God be a Burden to them, though Men know them not, if they heartily abhor them, and betake themſelves to the Work of Godlineſs with all their might, and do firmly determine

with themſelves, that they will hereafter be more careful and diligent in their Duty, and deſire to come to the Sacrament, that they may be more ſtrongly engaged and tied to do as they reſolve, I think they may have a comfortable hope that there is a Change wrought in them, and ſo ſhould approach unto it.

But there are others whoſe Sins are notorious and ill-favoured, known to all the Neighbourhood: and perhaps they have been reeking in a Sin a few days before the Holy Communion, but their Hearts begin now to ſmite them, and they find ſuch ſevere Reproofs in their Souls, that prick them to ſome good Reſolutions. I would wiſh theſe Perſons ſeriouſly to adviſe with themſelves, whether this may not be a *Start* which comes from ſome ſudden Spur; and to make tryal how they can like to travel in the Ways of God. There are certain Pangs of Devotion that come upon Men againſt a ſolemn time; and when their Souls are at a little leiſure, they ſpeak very freely to them, and their Sins being great, ugly and ſtaring, they may much affright them: Therefore it is the ſafeſt Courſe to ſtay till this Fit be over, and the next day to look upon them with the Eye of a rational Conſideration, and ſee whether they have not recovered their old Complection, and begin to ſmile again. For elſe we may add one Sin to another, if we come to this Holy Duty with a reliſh of our Sins, and a likelihood to return again unto them, after ſome little falling out which may conclude in a greater Kindneſs.

It

It is monſtrouſly unſeemly and dangerous for a Man to come from the laſt Day's Vomit, and his Yeſternight Surfeit, to ſit at the Table of the Lord, though he ſeem never ſo much aſhamed. It is that which deſtroys Religion, for Men to think, that they can leap ſo inſtantly from one ſtate to another, and change a ſtate of Sin for a ſtate of Grace, at a day's warning. Such Crimes muſt be purged with a great Sorrow, and in a deep Humiliation; which if it be true, will make a Man think himſelf unworthy to be preſently entertained by God in ſo near a Communion, yea to be below the leaſt good Look from his gracious Eye. With many Tears will ſuch a Man ſeek out for the hope of a Pardon; many Puniſhments will he inflict upon himſelf for ſuch Intemperance, or Uncleanneſs, or Covetouſneſs, or whatſoever other groſs Sin it be that he is guilty of, and he will think it but a juſt Puniſhment, that though he were invited, he ſhould keep himſelf from the enjoying of God at his Table, and from ſuch good Company of God's People. *Shall I who am a Beaſt* (will ſuch a one ſay) *go among the People of God's Paſture? A mere Wolf go and feed among the Sheep of his Hands? I who have wallowed in Vice, like a Swine in the Mire, go and ſit me down in ſo holy a Place? I whoſe Meat hath been Ordure and Filth, to put the Bread of God to my Lips? Far be it from me; let me rather eat Aſhes, the Bread of Affliction, and take my Tears for my Drink. No! let my Tongue rather cleave to the roof of my Mouth; let my Lips*

rather be ſewed together, than that I ſhould preſume to drink of the Cup of Bleſſing, who have deſerved ſuch a Curſe from the hand of God. I ſit down with God at his Table! A Dunghill is a more proper place for ſuch a Brute. Come, let us embrace the Duſt, let us kiſs the Earth, and think it is a ſtrange Mercy that we live; and let us ſtay a while to ſee if the Lord will let us live, and hope to live for ever. Sit at the Table of the Lord! Alas! I am not fit to lie upon my own Bed. I dare not ſleep, for fear I die. And oh! that I could give no reſt to my Eyes, nor ſlumber to my Eyelids, till I had prepared a place for him to dwell in. Oh that we were but Friends, though he would not uſe me as his Friend!

I have but repreſented to you the ſad and pathetick Groans of a Heart, that knows what it is to ſin. It cannot tell how to move forward ſo boldly to God, as Men are apt to do; it ſtands ſtill, or rather it lies down, and knows not what to do. It wonders at the Security and Careleſſneſs of Offenders; and if Sleep come to ſtroak its Head with the hopes of a Slumber, it can ſcarce tell how to welcome it, but is rather afraid to receive its Kindneſs in this condition, at leaſt unwilling to ſuffer it ſelf to be lull'd thereby, though it be into a ſhort Forgetfulneſs of its Guilt and Miſery. But then all this Sadneſs tends to Joy, and is but like the Clouds which gather about the Heavens, which having wept as much as they can, look the clearer. This Humility and Modeſty doth not make a Soul run

from

from God, but moves it deliberately to approach him. And when a Man perceives really that he hath left his Sin, and is become a new Creature, then let him intreat the Favour of God, that he who hath done him so much good, would grant him the liberty to be in the number of those whom he feeds at his own Table.

V. *Fifthly,* When thou findest that it is the sincere Resolution, and likewise Endeavour of thy Soul to please God, *though in some things thou shouldst break Resolution against the very purpose of thy Heart; yet let not this hinder thy coming to the Supper of the Lord.* When notwithstanding all our Diligence, we still offend, it is a sign that we must use some other Diligence; and therefore we should be induced rather to fortify our Resolutions by so powerful a means, than to abstain from it. For they that neglect it because they are weak, may justly fear lest they be therefore weak, because they live in neglect of a known Duty. Let it be the Endeavour then of all those that study to live godlily, though they be feeble and tottering, to understand the true Use and Benefit of this Duty, and then to perform it for this end, that they may be strengthned and confirmed.

VI. Yea, *Sixthly,* If thou breakest thy Resolution after thou hast received these holy Pledges and feelest but little Strength; *yet let it not deter thee from receiving, but rather make thee frequent it*

the more, that the Repetition of this Action may do that, which a ſingle Act was not able to do. For this Sacrament was inſtituted for the Weak, more than for the Strong, though it be neceſſary for both; and it is likely Men remain therefore weak, becauſe they feed ſo ſeldom, and let the received Strength decay, before they give it a freſh repaſt. But if they ſtill forbear when they are ſenſible of a Conſumption, what can be expected but a dangerous Languiſhment? If thou haſt not got the Victory by the uſe of this Weapon, thou canſt not think but to be worſted and foiled by the Neglect of it. If thou haſt received no more Strength againſt thy Luſts by this ſtrong Food, how ſhalt thou hope by a weaker and thin Diet, to be able to wreſtle with them? Approve then thy Reſolutions to be ſincere, and ſtir up thy Hunger more frequently; awaken thy Appetite, that thou mayſt feed more heartily: and ſo coming with hopes through the Grace of God, thou mayſt get further ground of them, and give them (at leaſt) a deeper Wound, though they may not preſently be trodden under feet. But if ſtill thou findeſt no Increaſe of Strength, nor their Prevalency abate, I dare not adviſe thee that thou ſhouldeſt ſtay away; but ſearch thy Heart more narrowly, if thou waſt not too ſlight in thy former Reſolution, and beareſt not ſome ſecret Favour to thy Sin, and haſt not ſome latent Unwillingneſs that they ſhould be ſlain. And be aſſured, that if thou conſtantly uſe the Means (that God hath appointed)

appointed) of Prayer and Watchfulneſs, calling him in daily to thy Aſſiſtance, thou ſhalt at laſt get the better. For nothing can mortify us, if the Death of Chriſt cannot; and never is the Power of his Death more felt, than when we thus ſolemnly remember it. Therefore do not imagine that thou muſt wait, till by ſome other means thou canſt effect that thing, which is to be done chiefly by thoſe means which thou art afraid of.

To conclude then this Diſcourſe, Let me entreat all ſerious Chriſtians, that they would more attentively heed their own Increaſe in Grace by this Food, that ſo they may encourage the weaker ſort to make uſe of it, when by their own Experience they can tell them what Life and Spirit it doth communicate. And what the heed and care is, which you ſhould take, I have already told you; the Sum of which is this: Excite your Hunger, quicken your Thirſt, and ſharpen your Appetite after Righteouſneſs, and all the Benefits that are to be enjoyed by Chriſt. Labour to remove all Obſtructions and Stoppings that may hinder the free Diſtribution of the Nouriſhment into all the Parts. Sound Men may ſometimes be ſo clogged with Colds and Diſtempers which they have caught, that their Meat may do them little good, but only engender more Rheums and Oppilations, and make them more indiſpoſed: And therefore ſome Phyſick will do well to prepare and cleanſe the Ways for their Food, that it may freely paſs and

and diſperſe it ſelf through the Body. Even ſo may a good Man happen to be ſo loaded with ſome worldly Buſineſs, and his Thoughts may be ſo mixed with ſome Affairs, that a damp may be caſt on their Affections, and his Spirits may move but ſluggiſhly, and at that time he may perceive but little Reliſh in any heavenly Food: And therefore he muſt take ſome time to remove theſe Impediments, and caſt off theſe Weights. He muſt blot theſe worldly Images (as much as he can) out of his Fancy, and diſcharge himſelf of his earthly Thoughts and Cares. And then having emptied himſelf of thoſe ill Humours that he had inſenſibly contracted, he may with greater Clearneſs of Soul, and more Profit to himſelf, partake of this ſpiritual Nutriment.

We may compare the beſt of Men to a Clock, which though it commonly go true, and be conſtantly wound up, and lookt after, yet muſt ſometimes be more exactly cleanſed and new oiled, or elſe it will begin to move more ſlowly, and not keep time ſo evenly; and moiſt Seaſons, you know, and bad Weather, are apt to foul it, and to clog the Wheels in their Motion. There will be Duſt falling upon our Heart, which we muſt often be bruſhing off; Ruſt will be growing, while we are expoſed to ſuch Variety of Seaſons and Occaſions in the World; and Examination, with an Application of ſevere Truths to our Hearts, will be as a File to brighten them, and furbiſh them again, without which they

they will be unfit for the use and service of our Master, and unprepared for any Duty that we are to go about. But to keep more close to the Metaphor of Eating and Drinking, you know that the strongest and most healthy Person that is, had need sometimes to have the natural Heat excited, the vital Spirits rouzed and awakened by exercise and stirring, else he loseth his Appetite, and his Meat makes him but more sluggish, by oppressing those Spirits more heavily, which before were too much burdened. Even so before we come to this Table of the Lord, though we be found in his ways, and upright before him, yet we must by the Exercises of Examination, Meditation and Prayer, by the discussion of our Consciences, and by the stirring up the Graces of God that are in us, put our selves into a meet Temper to eat, and by quickning of our Hunger, receive the more Nourishment, and get the greater Strength by this Food of our Souls. For this you must remember, that as this Food nourisheth the Soul only by its own Actions, and as it nourisheth only the new Man, which can put forth proper Actions; so it is not likely to yield any considerable Strength to that, without some foregoing Motion and good Exercises.

A PRAYER for such as have not yet received, but intend it.

ALMIGHTY and most merciful Father, by whose powerful Goodness I was brought into the World, and am now grown to the Age of Reason; so that I can reflect on Thee who gavest me my Being: I most humbly and thankfully acknowledge also thy wonderful Love, in calling me very early into the state of Salvation, by my being baptized into Christ Jesus: and thy continued care of me, in providing for my Christian Instruction, and engaging me also to live according to thy Holy Gospel.

Blessed be thy Grace, that I have found in my Heart, to confirm those Holy Resolutions; and that Thou invitest me also to the Holy Communion of Christ's Body and Blood; that I may renew and strengthen them, and receive increase of Grace and Comfort in the way of Godliness.

Pardon, Good Lord, my great Unworthiness of so high a Favour. And tho there be great Defects, alas! in my Understanding, in my Judgment, Will and Affections; many Errors also in my Life, and too much Inconstancy in my Resolutions: yet graciously accept of the unfeigned Desires Thou hast awakened in me, after a greater measure of the Knowledge of Christ; together with a higher Esteem of his Love, and inestimable Benefits; and a Will more firmly resolved to cleave unto Him in faithful and affectionate Obedience to the end of my Days.

Despise

Deſpiſe not, O Lord, the Work of thy own Hands; but cheriſh the ſmalleſt beginnings of Goodneſs which Thou ſeeſt in my Heart, and bring them to Perfection.

O that I may feel ſenſibly by thy powerful Preſence with me at the Holy Communion, that I am welcome there; and that I am going forward, and making ſome Progreſs in the way to Heaven. In which, I beſeech Thee to carry me on from Strength to Strength; by the conſtant uſe of ſuch means as theſe, which Thou haſt appointed.

I am very Weak indeed, and apt to fall by every Temptation: but indue me, I beſeech Thee, with ſuch an honeſt and upright Heart, with ſuch unfeigned Purpoſes to grow better and better, and ſincere Endeavours alſo to ſerve Thee with Evenneſs and Conſtancy in all the Duties of a truly godly, ſober, and righteous Life; that I may have an humble Confidence to appear before thee with Acceptance, at all times when I am invited to Holy Communion with Thee.

Grant this, O Heavenly Father, with whatſoever elſe Thou ſeeſt needful for me, for Jeſus Chriſt his Sake, our only Mediator and Advocate. Amen.

Menſa

Menſa Myſtica.

SECT. III.

Concerning the Deportment of a Soul at the Holy Table.

CHAP. XIII.

Love is inſtead of all other Directions, yet ſeeing it hath many ways to expreſs it ſelf, there is a neceſſity to guide its Motions ſo, that they may not hinder each other: They are ranged therefore and ſet in their right places in the next Chapter.

A Devout Perſon being once demanded, what was the moſt forcible means that by long Experience he had proved, to help a Man to pray well and frequently; he anſwered, *An Holy Life.* And to their Enquiry, What he found available next to that: He ſtill returned the ſame Anſwer, *An Holy Life*; which is both Second, Third, and all means elſe of praying devoutly. The like I have ſaid concerning Preparation to the

the Supper of the Lord: By a conſtant Exerciſe of Piety, we ſhall be more fit without other Labour to attend upon our Lord, than he that is at the pains of a *Muſcovite* Chriſtian, if he do not live holily. It is reported of them, That eight days before the receiving of the Sacrament, they drink nothing but Water, and eat nothing but Bread as dry as a Bone. But if any of us could find in our Hearts in this delicate Age, to uſe our ſelves with the like Rigour; ſuch Abſtinence would not make us ſo hungry, and vehemently deſirous of this Heavenly Food, as a daily Abſtinence from all forbidden Things, and a Care to perform ſuch Holy Duties, as will maintain a lively ſenſe of God in our Souls. Our aptneſs to heavenly Converſes, conſiſts not in ſome Auſterities, and ſour Devotions, before we come to receive this ſweet Food; but in a daily Mortification and Severity towards our ſelves, and in a ſtrict Watch over our own Hearts. Such Perſons hearts are like to dry Wood, and they can ſoon ſtir up the Grace of God that lodges there, and with one blaſt (as it were) kindle the flame of Love. Whereas the Hearts of other Men having been ſoaking in the World, are like green Sticks, that with all their puffing, blowing, and Prayers, will ſcarce catch any Fire.

If any now ſhould make a demand of the nature with that I mentioned, and enquire concerning the next thing that is to be treated of, How a good Man ſhould order his Behaviour and Deportment at God's Table? I might anſwer in one

one Word, *Love.* Do but love, and that Affection is instead of a thousand Masters, which will teach us all decent Carriage and beseeming Expressions, to the Person whom we love. You need not tell one that is in Love, what he shall say, or how he shall make his Addresses, *&c.* but Love it self is his Tutor; which is full of Wit and Invention, which forms it self into apt Expressions, and puts on becoming Gestures, and turns it self into all Arts of Insinuation. I have read in an Anonymous Author, That he knew some Religious Persons, who all the while they were at this Feast, did nothing else but only cry with Heart and Tongue, *I love thee, O my Jesus, truly I love thee, O my Jesus*; reiterating this above an hundred times, and professing that they found a singular Comfort and Consolation, in these throbs and beatings of Love in their Heart unto him. It seems their Love taught them, that their Lord would be best pleased, if they threw themselves into his Arms, (as it were) and told him that they were so full of Love, that they could not hold; and yet were so inebriated, that they could not tell what to say, but only that they loved him. But he saith he knew others that would say nothing, but endeavoured to keep their Souls from all Thoughts whatsoever, that they might hear the Voice of Christ within them, when all their Affections were hush't and still. It should seem that their Love taught them, that it would be best to be so modest as to let their Lord speak first, or rather speak all,

and

and they ſit and hearken to his ſweet Voice within them, alluring them to himſelf. The meaning is (if we will make ſenſe of ſuch Language) they inflamed their Hearts with great Love to our Lord; and left that Divine Paſſion to ſuggeſt ſuch Thoughts as were proper for the Occaſion. For Love guides every Man according to the Temper and Complexion of his Soul, to make his Addreſſes in that manner which will be moſt pleaſing to his Saviour, and breed moſt Contentment to himſelf.

But this very Love that is thus quick and ſharp, and knows how to tell its Mind, and obtain its End, is of that Nature, that it will enquire of others, if they can afford it any Aſſiſtance that may poliſh and refine it to a higher degree of Purity. And as you have ſeen in the former Diſcourſe, That Holineſs conſiſts of ſeveral Actions of our Life very different and various; ſo it is here to be conſidered, that Love delights to break forth in ſeveral Acts, and the Soul finds vent for it ſelf in divers manners, according as the Objects preſented do open a Paſſage, and make their way into our Heart. Now it will be but fit that when we come to remember the great Love of our Lord, we ſhould let the Expreſſions of our Love be as various as we can, and ſuffer our Souls to burſt out as many ways as there are occaſions offered. When there is a Holy Fervour kindled in them, let them exhale in ſundry Thoughts, and divers Breathings of a devout Affection; that they may

ſend up a Perfume of many Spices unto Heaven. Only if we feel our Hearts exhale and evaporate in one Thought or Deſire more than another, with ſuch a Freedom and Pleaſure, as though they had a mind to ſpend themſelves in that alone; let us not ſtop the Paſſage of thoſe ſweet Odours, nor quench that Ardency of our Spirits, by turning them to any other Thing. But rather let us help it forward, till we find it grow weak and languiſhing; and then it will be moſt profitable and pleaſant alſo to open ſome other Port, at which the Soul may ſally forth upon a new Object, and be encountred with freſh Delights.

And truly, conſidering that I have already led you by the Hand as far as the Table of the Lord, methinks I might leave you there to your own Meditations upon that matter which I have prepared to your Thoughts. Thoſe Minds that are impregnated with good Motions, ſhould be all ready (methinks) to teem forth themſelves into moſt proper Meditations at the ſight of their deareſt Lord, without any further Directions. But yet I conſider again, that the ſtrongeſt Army for want of Order and good Diſcipline, may do but little Service; and that a throng of Thoughts, if they be not well ranged and diſpoſed, may thruſt themſelves forward to the diſturbance and hindrance of each other. And therefore I ſhall endeavour to ſet thoſe Thoughts which I conceive will be in all good Minds, in their right place; that they may iſſue forth, and ſecond each other to our greateſt Advantage,

and

and the doing of us the moſt acceptable Service.

CHAP. XIV.

When we have welcomed the Day with hearty Thankſgivings, how we are to raiſe our Affections to the ſeveral Parts of this Holy Action. More particularly, 1. *What we are to do when we ſee God's Miniſter ſtand at the Holy Table.* 2. *What Affections are to be expreſſed, when we ſee the Bread broken, and the Wine poured out.* 3. *When the Miniſter comes to give us the Bread.* 4. *When we take it into our hands.* 5. *When we eat it.* 6. *When we ſee the ſame Bread given to others.* 7. *When we receive the Cup. Upon all which occaſions, ſeveral ſeaſonable Meditations are ſuggeſted. And then,* 8. *Meditations of the Joys of Heaven; and,* 9. *Pſalms of Praiſe and Thankſgiving will be the fitteſt Concluſions of the Solemnity.*

IT will be well becoming Chriſtian Piety, to welcome the Day that brings our Saviour ſo near unto us with Acts of Joy and Thankſgiving, for the Approach of ſo great a Bleſſing. And ſince one Night may breed too great a damp and chillneſs upon our Spirits, it will be very wholeſome to renew thoſe Thoughts and Affections that we left there when we went to Bed; and ſo go to the Houſe of God in a ſenſe of

our Unworthineſs to entertain ſo glorious a Perſon; and in a ſenſe of Sin, which is the cauſe of that Unworthineſs; together with Joy in our Souls, and Praiſes upon our Tongues, that he will forgive them: humbly deſiring of the Lord that he will accept of us for his Habitation; and that he will come and enlarge our Souls by a Holy Love to him, and longing after him, that there may be room for his Sacred Majeſty, and a place clean and dreſſed for to receive him.

And then when the time comes that this Holy Service begins, we muſt put on ſuch Affections as are moſt agreeable to the ſeveral parts of the Action. As *Firſt*, We muſt ſolemnly and devoutly join with the Miniſter in thoſe Confeſſions, Prayers and Thankſgivings which he then offers up to God, in the name of thoſe that are there preſent. And *Secondly*, When he invites us in Chriſt's Name to come and receive him, let us adore the Goodneſs of God that will call us to his own Table; and let us compoſe our ſelves to a thankful Reverence, that we may receive this Heavenly Food. And *Thirdly*, We ought diligently to attend unto thoſe Exhortations and Perſuaſions which are then uſed, and to endeavour that our Hearts may be affected with them. But theſe are ſuch Things as you can eaſily inſtruct your ſelves about, and therefore I will apply my Diſcourſe to more particular Conſiderations.

I. When

I. When you see the Minister stand at the Table of the Lord, to consecrate the Bread and Wine by Prayer, and the Words of Christ's Institution; then send up *an Act of Wonder and Admiration, that the Son of God should become the Food of our Souls, by dying for us.* Then these words (so antiently used) *Sursum Corda, Lift up your Hearts,* should make a joyful noise in all our Souls; and they should spread their Wings, that by the Divine Inspirations they may be mounted unto Heaven in adoring Thoughts. Nothing more becomes this Sacred Mystery, than such a dumb Admiration; and the Love of our Lord is not better praised by any thing, than *loquaciſſimo illo ſilentio* (as *Erasmus*'s Phrase is) by that most talkative Silence. When the Apprehensions of the Soul grow too big for the Mouth; when it lifts up it self in Speaking-Thoughts: and this is their Language, That they are not able to understand the Miracles of this Love; it shall not be long before it perceive how much God is pleased with its saying nothing. Let us therefore labour at the very Entrance, to put our selves into some degree of wonderment, to think what manner of Love this is wherewith he hath loved us. Wonder that he should die for thee, when he was upon the Earth, and that he should nourish thee with himself now that he is in the Heavens. Be astonished that Heaven should so condescend to Earth, and Man should be so united unto God. Lose thy Thoughts in Contemplation of the

Strangeneſs of this Kindneſs, that God ſhould dwell in Fleſh, and that this Fleſh ſhould be our Food. Let it amaze thee that Chriſt can never think that he hath given himſelf enough to thee; but (as the Apoſtle ſaith) he gave himſelf to redeem us from our Sins, and now he gives himſelf to be the Strength and Health of our Souls. He gave himſelf when he was among Men, he gives himſelf now that he is with God; and (as *Dionyſius* relates the Story) he told a pious Man in a Viſion, That if it were neceſſary, he would come and die again for the Sons of Men. This would be a rare good beginning of this Holy Service, and we ſhould be fitter for all following Actions, if we could put our Hearts into a kind of Extaſy or Admiration at the ſtupendous Greatneſs of this Myſtery. If our Thoughts were once got ſo high, we ſhould be out of the reach of other things that are apt to thruſt themſelves in, and interrupt us. If we had once climbed above our ſelves, and were aſcended into Heaven, we ſhould not be enticed, while the Solemnity laſted, to come down to the World again.

II. When we ſee the Bread broken, and the Wine poured out, it is a fit Seaſon to entertain our ſelves with theſe *three Meditations*, which are big with a great number of other Thoughts that they will bring forth.

1. Remember the Pains and Dolours, the Shame and Reproach which our Lord endured. For which

which purpoſe imagine as if you were in *Golgotha*, the Place where he was crucified; think that you behold him ſtretched forth upon a Croſs, that you ſee his precious Blood trickling down his ſide, and that you look into his gaping Wounds; think that you ſee the Pits that they digged in his Hands and his Feet, the Furrows that they made in his Back, and how miſerably the Thorns ſcratched and harrowed his holy Head. Think that you hear his dying Groans, that the Mocks and Flouts of the *Jews* ſound in your Ears. Yea, think that you hear the Groans of the Earth under the Weight of his Croſs; and that you ſee how the Sun ſhrunk in his Head, as aſhamed to look on ſuch a Spectacle, and affrighted with the Horror of ſuch a Sight. And when you have meditated a while upon theſe Wonders, it will be greater wonder if there be no paſſion made in your Hearts. Your own Thoughts will teach you ſuch Reſentments as befit ſo ſtrange an Object, and you will begin to tremble, and bleed, and deſire, and rejoice, be in ſuch a Mixture of Paſſions, as if you would imitate the Confuſion which was in the World at his Sufferings.

But when you have recovered your ſelf a little, think that it will be moſt agreeable, in the ſecond place,

2. To remember with due Affection the great Love of our Lord in ſubmitting himſelf to ſuch Pains and Diſgrace for our ſakes. Never did Eyes behold ſuch a ſtrange thing, that the only-

begotten of the Father ſhould bleed like a Malefactor; that the glorious King of Heaven ſhould die for his own Subjects, Rebels I ſhould rather call them, and Traytors to their Sovereign Lord. Was there ever any Kindneſs like to this? Was there ever ſuch a Furnace of Love (as I may call it) burning in any Heart? Could he do more than die for us? Was there any likelihood that the Remembrance of ſuch a Love ſhould die? That Mens Hearts ſhould freeze over ſuch a Fire? Leſt ſuch a thing ſhould happen, he hath left himſelf ſtill among us in Symbols and Repreſentations; he ſets before our Eyes his bloody Death and Paſſion; he makes himſelf preſent to our Faith; and as if he would do more than *die* for us, he deſires to *live* for ever in us, and be united to us. How can we chuſe then but fall into his Arms? Yea, how can we withhold our ſelves from running into his Heart? Can any Heart refrain it ſelf from Tears of Sorrow, to think of its Unkindneſs? and from Tears of Joy, to think of his ſtrange Love? How can we but be overwhelmed both with Floods of Grief and Gladneſs? Can we look upon him whom we have pierced, and not mourn? Can we ſee his bleeding Wounds, and not be troubled? What Heart can be ſo hard? It cannot but pain us to think that we love him no more, who put himſelf to ſuch pains for us. It cannot but trouble us to think that our Hearts ſhould be ſo cold, when his was ſo hot with Love, as to ſend out its Life-blood for our Redemption.

And

And yet when we consider, that in this Stream of Blood our Souls are washed, and that by his Stripes we are healed, who can chuse but rejoice in his Love, and hope that he will accept of our Acknowledgments? And let us but look upon him again as I described him on the Cross, and we shall find our Love more large and vehement. Think that you hear him saying to you as he hangs there:

Behold (my Friends) how my Flesh was torn and wounded for your sakes! See how your Sins have used me: Look into my Heart which was pierced first by Love, and then by a Spear for you. See how my Hands and my Feet were bored through: Look how my Blood runs out to fetch you home to God. Was there ever any Sorrow like to my Sorrow? Hath any one loved you so as I have loved you? Behold here I give my self unto you, as once I gave my self for you. By these Tokens of Bread and Wine, I convey unto you all that I have, and make over to you all that Inheritance which I purchased by my Blood. My self, and all that is mine, I freely give unto you.

Need any one (now) that hath such Meditations, be taught with what Affections he should behave himself towards his Lord? Need there any piercing Words of him that ministers, to wound Mens Souls with Sorrow and Grief? Is any Artifice of Speech required to wind and insinuate Christ into their Hearts? Is any persuasive Language necessary to make them accept of the greatest and richest Blessings that all Heaven

Heaven can afford? Methinks I see the Pricking and Compunction that will be in a Heart that thinks of these things. Methinks I see such a Soul running forth to meet and embrace its gracious Lord. Methinks I behold it preparing a Gift of its whole self to offer unto him; and such Flames of Love seem to be kindling as if it would fly up to Heaven. But stay, it must first cast one Look downward towards its sinful self, before it can think of getting up so high, and of being a Gift acceptable to God. It could not indeed but think of giving the best it had to him, who gave all himself to it: But alas! the time of Sacrifice is not yet come, and it is not good enough for to be given to him. It will try if it can make it self a little better (though never good enough) before it offer up it self, by making its Sins feel the weight and sharpness of Christ's Cross, that they may all die. It will make a slaughter of *them*, and then a Sacrifice of it *self*; which is the third Meditation I have to recommend to your Thoughts.

3. Consider how odious, vile and intolerable every Sin is, that brought our Lord to such Miseries, and required such a Blood to expiate it. This Hatred of Sin proceeds from great Love; and the viler we see it is, the more will our Love increase to him that will pardon such a shameful Act. Think therefore, what is that which makes God so angry? What bloody thing is it which drinks the Blood of Christ himself?

himſelf? What hideous Monſter that could not be ſatisfied with the Fleſh of all the World? What curſed thing that the Son of God became a Curſe for it? The Thought of Chriſt's Croſs is enough to affright a Man out of the very Arms and moſt pleaſant Embraces of a Luſt; it is enough to reſcue a Soul that is in the Mouth of Hell, and ready to go down the Throat of the bottomleſs Pit. If it can but find any place to take hold of, it can drag a Man out of the very Jaws of the Monſter; and it can arm the Revenge of the veryeſt doting Lover that ever courted any Sin, and turn his Wrath againſt it. But then how amiable doth the Goodneſs of God appear, that he would paſs by ſo many Offences, and require no Satisfaction from us for ſuch inſufferable Wrongs? How great was his Love, that he would transfer the Puniſhment from us unto his Son? and how great was his Son's Love, that he would bear our Iniquities, that by his Stripes we might be healed? Nay, none can tell, nor think how great the Love was; but the more heinous and grievous our Offences ſeem, the more glorioufly will it ſhine in our Eyes; and again, the more lovely God appears, the more ſhall we hate Sin that does any Injury to ſo good a God. Let us therefore ſtay our Thoughts here a while, and think we hear Chriſt ſay to us: *You have looked into my Wounds, and have ſeen into my very Heart; if you have any Eyes, ſure you cannot but diſcern what hath put me into this Gore. Do you not ſee how*

how Sin raked in my Sides, and tare my very Heart? Do you not see how greedily it suck'd my Blood? Behold the very Print of its Nails; see here the very Place where it hath thrust its Spear. You say you are my Friends, will you not take my part against your Sins? Have not all these Wounds Mouths enough to entreat you to fall out with them? Would you have me used thus again? Could you find in your heart to see me once more upon a Gibbet? Why then can you not be perswaded by the Remembrance of my Sufferings for you? Why do you not spit in the face of your Sins? Why do you not buffet and beat them, and do all the despight you can unto them? Yea, why do you not revenge me perfectly upon them, and cry, Crucify them, Crucify them; not these, but Christ only? Why do I not see them here nailed to my Cross, never to be taken down till they be quite dead? If you would have me embrace you, say, None but Christ, none but Christ; Christ and Wounds, Christ and a Cross, Christ and Death (if he will) shall be our Portion.

What, I beseech you, would our Hearts echo back again, if we thought that we heard him groaning such Words from the Cross unto us? What a Fury and a Rage would it put us into against these bloody Sins? With what a Forwardness should we arm our selves against them? With what a Revenge should we fly upon them? We could not but with all speed drag them to the Cross, and torture them to death. We could not but pass Sentence, and do the severest Execution upon them. Though they

begged

begged never ſo much for Life, the Voice of Chriſt would drown their Cries. Though all their Friends and Familiars intreated for them, their Petitions would be caſt out. Though our Eyes ſhould pity them, and beſeech that they might be ſpared, though our Tongues and Palates ſhould plead for their Life, though all our Senſes, though every part of our Fleſh ſhould ſollicite in their behalf, yet we ſhould never endure that our Lord ſhould be diſguſted and affronted any more by them. When *Cæſar* was ſlain by *Brutus* and his Complices, *Anthony* took his bloody Garments, and ſpread them before the Eyes of the People, as if every Hole which their Daggers had made, would ſpeak an Oration unto them. Behold (ſaid he) the Blood of your Emperor, ſee here the Wounds they have given him! Can you love theſe Parricides, that have ſtickt him like a Beaſt? Can you look with Patience upon the Butchery you have committed? Can you look through theſe Clothes, without Fire in your Eyes? And immediately he ſo moved the Multitude by that Artifice, and the Vehemency of his Oration, that they run upon the Houſes of the Murderers, as Tygers or Wolves upon their Prey, and would as certainly have torn them in pieces, as a Lion doth a Kid in the heat of his Anger, but that they were before fled from the Danger. Cannot then the Repreſentation, not of the rent Garments of our Saviour, but of his very broken Body, more move a conſiderate Heart againſt Sin, which was

the

the Slaughterer? Cannot the very Sign of his Sacred Blood pierce with great Rhetorick into his Soul? Think that thou heareſt Chriſt himſelf ſay; *Behold my Wounds: See here the Breaches in my Body: Look upon me whom they have pierced: Read in me the Cruelty of thy Sins. Canſt thou hug and embrace theſe bloody Parricides? Canſt thou ſhew any kindneſs to ſo vile an Enemy? Haſt thou the patience to hear me ask any more Queſtions, and reaſon with thee any further?* Surely in the middle of ſuch Thoughts as theſe, the Heart of a Man could not but take fire, and be ſo incenſed and provoked againſt all his Sins, that he would leave them all dead at the foot of Chriſt. Not one of them could eſcape, but every Man's hand would be againſt his particular Luſt, and there they ſhould lie bleeding as ſo many Sacrifices at the Altar of the Lord. For who could lie under the Load of Sin, when he beheld Chriſt groaning upon the Croſs for it? Whoſe Heart could remain unbroken, when he ſaw his Body broken for us? Who could withhold his Eyes from Tears, when he ſaw the Wounds of Chriſt weeping Blood for us? *Behold, O Lord!* (would ſuch a Man's Soul anſwer unto him) *I am ſorry that my Sins have lived ſo long. It was ſore againſt my will that there ſhould be any of them now to kill; fain would I have had their Lives, but they are hitherto over-ſtrong for me. O do thou ſtrike my Soul through with a ſenſe of thy Sufferings, and they will not be able to endure thy hand. Do thou tranſfix me firſt with a ſenſe of my Baſeneſs, and then*

then with a ſenſe of thy Love, and ſure they cannot but die when they feel thy Pains. I am reſolved not to carry away one of them alive. If they had a thouſand Lives, they ſhould loſe them all, that my Soul may live to thee.

How it would delight our Lord to hear ſuch a Language in Mens Hearts, it is not for me to expreſs; nor can you imagine how you ſhould pleaſe him better, and draw him more powerfully into your Arms, than by ſuch Diſcourſe within your ſelves. Nor can you ever think to get the Victory over your Sins, and bring them under your Hatred and Diſpleaſure, if ſuch a Sight as Chriſt crucified before your Eyes, be not able to effect it. Never will they be killed, if they can outlive the Sight of a bleeding Saviour. Never ſhall we get them under our power, if they can eſcape with their Lives, when we remember ſo ſolemnly his accurſed Death.

III. When we ſee him that miniſters come to give the Bread unto us, let us employ our ſelves in theſe three Acts of Devotion:

Firſt, It will well become a *Soul to ſink into a very deep Humility*, and to abaſe it ſelf in the ſenſe of its own Unworthineſs. When thou ſeeſt that Chriſt is coming (as it were) towards thy Houſe, run forth to meet him at the Door before he come in, and entertain him with an Act of Reverence, Worſhip, and humble Obeyſance to him: Say, *Lord I am not worthy that thou ſhouldſt come under my Roof; I deſerve not the*

the Crumbs that fall from thy Table. Say as *Ruth* to *Boaz* (*Ruth* 2. 10.) after she had bowed her self to the Ground, *Why have I found Grace in thine Eyes, that thou shouldest take Knowledge of me, seeing I am a Stranger?* How comes it that my Lord should cast his Eye upon me? What am I, that he should visit me, and come to marry himself unto me? And when thou hast depressed thy self a while at his feet; then,

Secondly, *Rise a little up again, and mix some Acts of Love with this Humility.* Think of the infinite Love of God, that would give his own Son; think of the infinite Love of Christ, that would so graciously come to save us, and would leave us these Remembrances and Tokens of his Love. Wish that thou hadst a thousand Hearts to correspond with so great a Love. Say within thy self:

Oh Lord! What am I that thou shouldest command me for to love thee? What compare between me and thee, that thou shouldest so much desire to make me a Visit, and give to me an Embracement? Whence comes it, that thou who art in Heaven, among them who know so well how to love and serve thee, wilt vouchsafe to descend to me, who know little else but how to offend thee? Is it possible, O Lord, that thou canst not content thy self to be without me? Did thy mere Love draw thee down from Heaven for my sake? Dost thou still give thy self unto me; as if thou couldest never be mine enough? Who can abide the Heat of this Love? Who can feel thy Heart, and not be burnt up? There is none

none can dwell in such Flames without being consumed. No Soul that can abide in the Body, if a great Sense of this Love do long abide. We must therefore entreat our gracious Lord, that he would stay for the full measure of our Love, till he hath made us able to do nothing else but love him.

And, Thirdly, *Let us turn our Love into Desire.* Let us beseech him to fill us with his Holy Spirit, and to dwell in us by all his Divine Graces. Say, *Lord! since thou art pleased to come and offer thy self unto me, my Soul thirsteth for thee even as the thirsty Land*; * *I humbly stretch out my hands unto thee*; *I open my Mouth wide, that thou mayst fill me. O satisfy my Soul with thy Likeness! O let me taste that the Lord is gracious!* And you may be assured that the Lord loves a Soul that lies in such a posture ready to receive him, that gasps and longs after him, and saith in its Heart, † *Whom have I in Heaven but thee? and there is none on Earth besides thee.* Stir up thy Appetite therefore, and come to him as a chased Hart to the Streams of Water, as an hungry Man unto a Feast, as a Bride unto her Wedding, a thousand times desired. Labour to feel something like to those Longings; that so thou mayst taste and savour his Love the more, and it may leave a sweeter Gust and Relish upon thy Soul, and thy Mouth may praise him afterwards with joyful Lips.

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* Psal. 143. 6. † Psal. 73. 25.

IV. When we take the Bread into our Hands, it is a ſeaſonable time to do that Act which I told you was one End of this Sacrament, *viz. Commemorate, and ſhew forth or declare the Death of Chriſt unto God the Father.* Let us repreſent before him the Sacrifice of Atonement that Chriſt hath made; let us commemorate the Pains which he indured; let us entreat him that we may enjoy all the Purchaſe of his Blood, that all People may reap the Fruit of his Paſſion; and that for the ſake of his bloody Sacrifice he will turn away all his Anger and Diſpleaſure, and be reconciled unto us. *Themiſtocles* (they ſay) not knowing how to mitigate and atone the Wrath of King *Admetus*, and avert his Fury from him, ſnatch'd up the King's Son, and held him up in his Arms between himſelf and Death, and ſo prevail'd for a Pardon, and quenched the Fire that was breaking out againſt him. And this the * *Moloſſians* (of whom he was King) held to be κ μεγίσλω κ μόνλω χεδὸν ἀναντίῤῥήλον ἱκεσίαν, *the moſt effectual way of Supplication*, and which of all others *could not be reſiſted or denied.* Of far greater prevalency is this Act, the holding up (as it were) the Son of God in our hands, and repreſenting to the Father the broken Body, and the Blood of his Only-begotten. Let us ſet this between the Heat of God's Anger and our Souls; let us deſire he would have regard to his dearly-beloved, and the Lord cannot turn back our

* *Plutarch.* in Themiſt.

Prayers

Prayers that preſs and importune him with ſuch a mighty Argument. Say therefore to him:

Behold, O Lord! the Sacrifice of the Everlaſting Covenant; behold we lay before thee the Lamb that takes away the Sins of the World. Is not thy Soul in him well pleaſed? Is not his Body as really in the Heavens, as the Signs of it are here in our Hands? Hear, good Lord! the Cry of his Wounds. Let us prevail with thee through the virtue of his Sacrifice. Let us feel, yea let all the World feel the Power of his Interceſſion. Deny us not, O Lord, ſeeing we bring thy Son with us. Hear thy Son, O Lord, though thou wilt not hear us; and let us, and all others, know that he lives and was dead, and that he is alive for evermore *. Amen.

And, *Secondly*, It is a ſeaſonable time to *profeſs our ſelves Chriſtians*, and that we will take up our Croſs and follow after him. This *taking* of the Bread we ſhould look upon as a receiving the Yoke of Chriſt upon our Neck, and laying his Croſs upon our Shoulder, if he think fit. We embrace a crucified Jeſus, and we are not to expect to lie in Pleaſures, unleſs they be ſpiritual; nor to rejoice with the World, but to endure Affliction, and account it all Joy when we fall into manifold Temptations. Proteſt therefore unto him, that thou loveſt him as thou ſeeſt him, *ſtript* and *naked*, *bruiſed* and *wounded*, *ſlain* and *dead*; and that thou art contented to take joyfully the ſpoiling of thy

† Rev. 1. 18.

Goods, to be pleaſed with Pains, and to count Death the Way to Life.

V. When we eat, it is a fit ſeaſon to put forth theſe two Acts of Faith:

1. Let us *expreſs our hearty Conſent that Chriſt ſhall dwell within us*, that we will be ruled by his Laws, and governed by his Spirit, that he ſhall be the alone King of our Souls, and the Lord of all our Faculties; and that we will have no other Maſter but only him, to give Commands within us. Eating, I told you, is a federal Rite; and therefore when we have ſwallowed this Bread, we ſhould think that we have ſurrendred all up into his hands, and put him into full power over our Souls. And we ſhould alſo think, that we have given him the poſſeſſion of our Souls for ever, and engaged never to change our Maſter. For *eating* is more receiving, than *taking* a thing with our hands: It is, as it were, the incorporating of the Thing with the Subſtance of our Bodies, and making it a part of our ſelves, that it may laſt as long as we. So ſhould we meditate, that we receive the Lord Jeſus never to be ſeparated from his Service, for ever to adhere unto him as our Prince and Captain, as our Head and Husband, whereſoever his Commands will lead us. And as we open our Hearts thus to receive him, ſo let us now fold him in our Arms, and embrace him with a moſt cordial Affection. Let the Fire burn now, and make us boil up, yea even run over with Love to him.

Now

Now is the time not only to give our ſelves to him, but to make a Sacrifice of our ſelves, as a whole Burnt-Offering unto God. Now ſhould we lay our ſelves on the Altar of the Lord, to be offered up entirely to him who made his Soul an Offering for Sin; that there may not only be a Repreſentative, but a real Sacrifice at this Feaſt, unto Heaven, *i. e.* that we may not only ſhew forth the Sacrifice of Chriſt, and repreſent it before God, but we our ſelves may offer up our Souls and Bodies unto him, and ſend them up in Flames of Love, as ſo many Holocauſts to be conſumed and ſpent in the Service of our God. Then let us wiſh for the Flames of a *Seraphim* in the Love of God, for the Chearfulneſs and Speed of a *Cherubim* in the Service of God, and for the Voice of an Angel, that we may ſing the Praiſes of God. Let us like our Choice ſo well, and think we are ſo beholden to him, that we may give our ſelves to him, as to begin to leap for Joy, that we have parted with our ſelves, and are become his.

And as a Token that we give our ſelves and all we have to God, we ſhould now think upon thoſe Offerings we have made and intend to make for the poor Members of Jeſus Chriſt; and deſire the Lord to accept of our Gifts which we preſent him withal, as *Earneſts* of our ſelves, which we have conſecrated unto him. And perhaps now our Hearts may be ſtirred with ſo great Compaſſion, and our Bowels may be ſo feelingly moved, that our Charity may overflow

the Banks that we had ſet it, and the Fire that is within us may require a fatter and larger Offering than we deſigned. But howſoever we cannot but deal our Bread to the Hungry with a more chearful Hand, and give our Alms with a freer Heart, when we have received the Bread of Life into our Hands and Hearts, and felt what the huge Charity of our Lord was towards us moſt miſerable and wretched Creatures.

2. A ſecond Act of Faith, which we ſhould now exerciſe, is this: Let us really believe that all the Bleſſings of the New Covenant are made over to us by this *giving* and *receiving* of his ſacred Body. Let thy Soul ſay, *My Beloved is mine, as I am his.* Be confident and well aſſured, That if thou waſt hearty in the former Act of Faith, thou ſhalt as certainly receive Pardon, and Grace, and Strength, and Salvation, as thy Mouth thou art ſure eateth the Holy Bread.

The former Act was a receiving him as *our Lord*, and this as *our Saviour.* Think therefore that now Chriſt dwelleth in thee, and thou in him, that as he muſt be Maſter of the Houſe, ſo thou ſhalt partake of all his Riches, of all his Honour and Pleaſure; and ſo begin to ranſack his Treaſures, deſire him to ſpread before thee his ineſtimable Riches; pray him to ſhew thee, if it be but a little Glimpſe of the Glory of the Inheritance of the Saints. And what Joy will this create in thy Soul, when thou thinkeſt that thou and Chriſt are one; that thou art united to his moſt precious Body, and ſhalt certainly receive all

all the Benefits of his Death and Paſſion? O what Raviſhment ſhould it be unto us, to believe that Sin ſhall not have Dominion over us; that the Blood of Jeſus cleanſeth us from all Unrighteouſneſs; that the Flames of Hell ſhall never touch us; that Death is ſwallowed up in Victory; that the Grave is buried in the Wounds of our Saviour; that we are ſealed with the Mark of God, and conſigned to a bleſſed Immortality, and ſhall inherit the Joys of our Lord! With what Boldneſs now may we renew our Requeſts to him, and importunately plead with him for a Supply of all our Wants? We may put up ſtronger Cries now that we conceive he is in us, and intreat him, ſince it is his pleaſure to be ſo familiar with us, that we may be filled with all the Fulneſs of God.

O my Lord! (may a Soul ſay) * *if thou loveſt me ſo much, fulfil in me all the Good-pleaſure of thy Goodneſs, and the Work of Faith with Power.* † *Fill me with all Joy and Peace in believing. Let me abound in Hope.* ‖ *Let me be rooted and grounded in Love. If I have found favour in thine eyes, let me be filled with the Holy Ghoſt. How ſayeſt thou that thou loveſt me, if I have no more Love unto thee; no more Life from thee; and if I be ſo barren and unfruitful in good Works? O my Lord! I take the Boldneſs lovingly to complain to thee, and expoſtulate with thee. Why am I ſo dull and cold in thy Service? Why am I ſo unwilling to execute*

* 2 Theſſ. 1. 11. † Rom. 15. 13. ‖ Eph. 3. 17.

*thy Commands? Why am I so weak and unable against the Enemies Assaults? If thou be with me, who can be against me? Surely the Lord God is a Sun and a Shield; the Lord will give Grace and Glory, no * good thing will he withhold from them that walk uprightly.* † *Through thee I shall do valiantly, thou shalt tread down all my Enemies.* ‖ *It is the Lord that performeth all things for me.* ** *I can do all things through Christ which strengthens me.* †† *I will rejoice in thy Salvation, and in the Name of my God will I set up my Banners.* ‖‖ *Lord, I believe, help thou my Unbelief.*

When we have done these things with the best Devotion we can, it will be a greater Refreshment to the Soul, if we turn it a little towards those who are the Friends of our Lord. And therefore,

VI. Sixthly, When we see him give the same Bread to others, let us renew Acts of Love unto our Brethren. Let us think that we being many, are but one Body, and that we are made Members one of another. Let us ardently therefore embrace them in our Arms; let us clasp about them as our Friends; let us love one another with a pure Heart fervently. If we feel not the Flame hot enough, let us stir up in our Minds again the Remembrance of the dear Love of our Lord, and that will make us burn in Affection to each other. That will utterly put

* Psal. 84. 11. † Psal. 60. 12. ‖ Psal. 57. 2.
** Phil. 4. 13. †† Psal. 20. 5. ‖‖ Mark 9. 24.

out

out all the ſparks of Envy, Anger or Malice which are already buried; that they may never any more revive to glow in our Souls. That will teach us a perfect Remedy againſt all ſuch diſtempered Motions. Let us but reſolve that our Thoughts ſhall dwell in the ſide of Chriſt, and Hell can never ſhoot any of its Fires unto us. If ever any of thoſe black and dark Paſſions begin to reek, let us but preſently enter into his Wounds, and they will all be extinguiſhed. When we feel but the loving warmth of his Heart, all our Anger will turn into Love, and all our Enemies will find us Friends. Let us reſolve therefore, now that we remember his Love to his Enemies, that we will never bear any hatred more to ours. Let us reſolve, now that we ſee how he diſtributes himſelf to us all, that we will never contemn nor deſpiſe the meaneſt Brother: That the Eye ſhall not ſay to the Foot, I have no need of thee; that one Member ſhall not ſtrike another; that we will live in all Peace and Love, bearing one another's Infirmities, kindly accepting of Reproofs, doing all the good we can to Soul and Body; that all Men may know us to be Chriſt's Diſciples. That we may do thus, let every Man think as ſeriouſly as he can within himſelf: *Did Chriſt die only for me? Was his Body broken for my ſake alone? Are not other Perſons as dear unto him as my ſelf? Have we not all eaten of the ſame Loaf? Are we not about to drink of the ſame Cup? How ſhall I hate thoſe whom my Beloved loves? How ſhall I envy thoſe to whom*

be

he is ſo liberal? How ſhall I offend one of theſe for whom Chriſt died? How ſhall I deny my ſelf to him, to whom my Lord hath given himſelf? O my Soul! haſt not thou eſpouſed the ſame Loves with thy bleſſed Lord? Muſt not all his Friends and Relations be thy Kindred? Now he is not aſhamed to call them Brethren. And therefore let them lie in my Boſom, let my Soul cleave unto them, let us keep the Unity of the Spirit in the Bond of Peace.

Such Heavenly Aſpirations and Affections as theſe, would be as a ſweet Perfume in our Souls, that would make our Lord delight the more in his Habitation: they would be as the fragrant Ointment poured on the Head of *Aaron*, that would invite him the nearer to us, and give him the greater Contentment in us. For ſo you read the Bridegroom ſaying in *Cant.* 4. 10. *How fair is thy Love, my Siſter, my Spouſe? how much better is thy Love than Wine, and the Smell of thy Ointments than Spices?* She had ſaid, *chap.* 1. 3. That *his* Name was an Ointment poured forth, the Savour of which made all Virgins Souls in love with him; and now he ſaith the very ſame of her, That he was much enamoured of her Love (yea, even raviſhed, as it is in the Verſe before) and that nothing was ſo beautiful or ſweet unto him as that Love. Now by the mention of the * Ointments (to which the *Pſalmiſt* compares the Unity of Brethren) it ſhould ſeem the Bride-

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* Διὰ τὸ πάνυ φέρειν καρπὸν τὸ πνεῦμα. *Euſeb. Pamph.* Κεκλησμένου τῷ ἐχθρῷ, τῷ τὴν ἐντολὴν παραβάντι. *Id.*

groom

groom commends not only her Love to him, but to all his; not only to the Head, but the whole Body. And therefore he compares her presently (*ver.* 12.) to a *Garden*; because (as one of the Antients speaks) she brought forth all the Fruits of the Spirit, which are Love, Joy, Peace, and the rest of their Kindred: And to a *Garden enclosed*, because guarded against the Enemy by the hedge and fence of the Commandments; the Sum of which is Love to God, and to one another.

VII. Seventhly, When we receive the Cup, it is fit that we should again admire the wonderful Love of God, that he would purchase us to himself by * *his own Blood.* And we should consider the *great and inestimable value* of this Blood, that could make Expiation, and give God full satisfaction for such a World of Offences. The *infinite Virtue* likewise, as well as *Value* of this Sacrifice, should be taken into our Thoughts, which lasts for ever, and is now as fresh and full of Efficacy as if the Blood were newly shed upon the Cross. For so the Apostle saith, † *This Man after he had once offered for Sin, for ever sat down on the right Hand of God.* And that you may wonder more at the Excellency of this Offering; consider how many Sins you have committed, and then guess how many the Sins are which have been committed by all Men that have been, are, and shall be in the World; and yet that this *one Sa-*

* Acts 20. 28. † Heb. 12. 10.

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crifice is ſufficient in God's account to take away all, being of an Everlaſting Force and Power. And the better again to conceive of this admirable Thing, compare it with the Sacrifices of Old. One Sacrifice could take away but one Offence among the *Jews*, and that merely againſt a carnal Commandment; yet this, though but *one*, can take away all Offences even againſt the eternal Law of God. And the ſtrength of a Sacrifice under the Law, continued no longer than juſt while it was offered, but was to be repeated again in caſe of a new Offence; but the Blood of Jeſus endures for ever, * *and by one Offering he hath perfected for ever them that are ſanctified.* We that live at ſixteen hundred Years diſtance from that Sacrifice, may be as much expiated, and receive as great benefit by it, as they that ſaw him upon the Altar; or as he that put his Fingers into his Wounds, and thruſt his Hand into his Side. *For the Lord laid on him the Iniquity of us all*; and he bears the Sins not only of that Generation, but of all ſucceeding Ages. Think then, now that the Cup is in thy Hands, now that thou drinkeſt of his Blood, that thou mayſt receive as real Effects of his Sacrifice as if thou hadſt been permitted to have laid thy Hands on his Head, and put all thy Sins upon him, as *Aaron* did upon the Head of the Beaſt that was offered for the Congregation of *Iſrael.* And ſo let thy Thoughts ſlide to a ſecond Meditation, which is hereon depending.

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* Heb. 10. 14.

2. And

2. And consider with thy self how firm that Covenant is which is made with us in the Blood of Jesus; and how certainly God will perform whatsoever his Son hath promised. It is called the Blood of the * *everlasting Covenant*; which doth intimate, That he sealed the Covenant with his Blood, that he died to assert the truth of all that he said, and took it upon his Death that he was sent of God: And as he sealed to it by his *Death*, so God did seal to it by his *Resurrection*; which two put together, are the grand Proofs which we have to shew for the Truth of the Gospel. And then we may be confident that the Mercy of the Lord endures for ever; for the Seal of the Covenant is *Everlasting*, and never fails. The first Covenant was made by Blood, as you may see, *Exod.* 24. 7, 8. yea there is such an Affinity between these words, *sanctio* and *sanguis*, that in all likelihood their nearness arises from hence; because by Blood all Establishments and Sanctions were wont to be made: But the Blood of that Covenant vanished away, and never rose again; and so in time did the Covenant it self, as the Apostle tells us, *Heb.* 8. 13. And therefore the Lord sealed the new Compact by a better Blood, which is quickened again to an Eternal Life; to assure us that the Mercies of it shall never cease. Here therefore thy Soul may again plead with God that he would put his Laws into thy Heart, and write them in thy Mind, and that thy

* Heb. 13. 20.

Sins

Sins and Iniquities he would remember no more; which is the ſum of the Covenant, as it there follows in the Apoſtle's Diſcourſe, *Heb.* 10. 16, 17. Thou mayſt grow confident, and rejoice in God thy Salvation: thou mayſt deſire him to remember, that it is the precious Blood of his Son which thou remembreſt; thou mayſt tell him that it is not the Blood of Bulls and Goats that thou pleadeſt, but of Jeſus the Lamb of God, without Spot or Blemiſh. Thou mayſt ask him if he do not ſee that Blood in the Heavens; if he be not more pleaſed with it, than with the Blood of the Cattel upon a thouſand Hills.

Say, *Lord, is the Blood of Jeſus dead? doth it not cry as loud in thine Ears as ever? Haſt thou not made him a Prieſt after the Power of an endleſs Life? Yea, haſt thou not ſworn, and is it not impoſſible that thou ſhoula'ſt repent? Then I humbly crave that a poor Sinner which hath nothing to offer thee, may be accepted by that Offering. Then let* me *live by his Life, as ſo many already have done: Let* me *know that thou art well pleaſed with Sinners through him: Let* me *know that I have found favour in thine Eyes. Let all the Prayers that I have now made, be graciouſly accepted. Remember all my Offerings, and accept of my Sacrifice of Prayers and Praiſes. Yea, remember his Blood, when I do not actually remember it; and when I am ſilent, and do not pray, let that prevail for Bleſſings upon me. Doth not the King joy in thy ſtrength?* * *"Haſt thou not given him*

* Pſal. 21.

" his

" *his Heart's desire, and not with-holden the re-*
" *quest of his Lips? Thou hast set a Crown of pure*
" *Gold upon his Head. He asked Life of thee, and*
" *thou gavest it him, even length of Days for ever*
" *and ever. His Glory is great in thy Salvation:*
" *Honour and Majesty hast thou laid upon him.*
" *For thou hast made him most blessed for ever:*
" *Thou hast made him exceeding glad with thy Coun-*
" *tenance: And therefore since he lives, let us live*
" *also: Since thou hast heard him, hear us also;*
" *for his sake send us help out of thy Sanctuary,*
" *and strengthen us out of* Sion. *Grant us accord-*
" *ing to our Heart, and fulfil all our Petitions.*
" *Save Lord! let the King hear us when we call.*"

3. Meditate likewise what danger there is in not standing to that Covenant which is here confirmed by Blood between God and us. They used when they made Covenants by Blood, to cut the Beasts in sunder, and both Parties passed between the two halfs, (as you may see, *Jer.* 34. 18, 19.) Which Custom was as old as *Abraham*'s Time, as *Gen.* 15. 10, 17, 18. will inform you. This passing of both Parties between the Parts of the Beast, was as much as a wish, that so it might befal him that should break the Covenant which was made between them. Now when we behold the Blood of the Son of God poured out, and his Body broken, and so a Covenant stricken between God and us, by his receiving him into Heaven, and our drinking of his Blood, and eating of his Body here on Earth, we should think what the danger will be of not being stedfast in his

his Covenant. God will require his Son's Blood at our hands. The Lord of that Servant will come in a Day when he looks not for him, and in an Hour that he is not aware of, καὶ διχοτομήσει αὐτὸν, *and shall cut him in sunder*, and give him his Portion with the Hypocrites, *Mat.* 24. 50, 51. I have often thought that he alludes to that Custom of cutting the Beast in twain, and that the meaning is; "All Persons that are deceitful and "false, or as St. * *Luke*'s Phrase is, ἄπιστοι, *Un-* "*believers*, unfaithful Souls, all that break their "Faith with Christ, and violate his Covenant, "they shall be cut in two (as the word signifies) "they shall have such an Execution done upon "them, as was done upon the Beast of old, "and receive such a horrible doom as is fit for "perjured Persons. They shall be broken in "pieces as his Son was broken. Yea, he will "fall upon them, as a Stone, and grind them to "Powder, seeing they would not love him, as the "Bread of Life bruised for them, *Mat.* 22. 44." This sad Meditation may not be unseasonable at a Feast of Joy, no more than a little Vinegar in a mixture of many Sweets. And as dreadful as it is, it may bring us the more abundant Comfort afterward, by making us firm to God, and establishing us in Faith and Obedience.

But whether the *Reader* will think fit to meditate of this matter at that time or no; yet let

* Luke 12. 46.

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me ſtay his Thoughts awhile now, and entreat him ſeriouſly to think what the doom of all thoſe will be, who rebel againſt Him to whom they have ſo often ſworn Subjection. The Love of God cannot make them love him; the Blood of Chriſt cannot make them bleed; notwithſtanding the Death of Chriſt, they will die; and all the bands that he can lay upon them, will not hold them faſt. O what Chains of Darkneſs are they reſerved for, who break ſo many Cords of Love aſunder! What a Sacrifice muſt they be to the Vengeance of God, whom the Sacrifice of Chriſt on the Croſs could not deliver! The Wrath of God will utterly conſume, and burn them up. They ſhall be a whole Burnt-Offering to his fiery Indignation; they themſelves ſhall ſatisfy for their Sins, and then he can never be ſatisfied. Theſe Men take all the guilt of their Sins upon their own Souls, and fearleſly go to Hell, as tho they could bear his Indignation, or ſave themſelves from the Fury of his Anger. O let Sinners conſider what they do when they neglect ſo great Salvation. So far ſhall they be from being Chriſts and Saviours to themſelves, that they ſhall be their own Devils and Tormentors. Their Spirits ſhall turn into Fiends, and they ſhall miſerably rage and fume againſt their own ſelves; and eternally crucify their own Hearts, in vexing and racking Thoughts. Their Anger and Diſpleaſure ſhall burn againſt their own Souls, for their contempt of the Covenant of Grace: the Blood of Chriſt will call for their

Blood; the Pardon that was offered, will plead for no Pardon; and all the Expence which God hath been at, will be charged upon them. What then will they do, when they ſhall be rendred guilty of the Blood of the Lord; when the Love of God it ſelf will be their Accuſer; when they ſhall be oppreſſed, and caſt under an infinite Debt which they can never pay? They muſt groan, and ſigh, and cry under the burden to all Eternity; and the Name of Chriſt, which is ſo ſweet to converted Sinners, will be a name of Death and Horror unto them; and the Blood of Chriſt, which is the Life of all the Holy Ones of God, will be like red and bloody Colours to ſome Creatures, which will make them raging-mad. If I could exaggerate this as it deſerves, methinks I could affright a Soul that is in the profoundeſt Sleep in the Devil's Arms. And yet why ſhould I think ſuch a Thought? If the Blood of Chriſt cannot do it, but Men will die in ſecure ſinning, why ſhould we think to prevail? O think of the Blood of Chriſt therefore, and let it not be ſhed in vain. Think how angry he will be that his deareſt Heart-blood ſhould be ſpilt on the Ground like Water, to no purpoſe at all as to thy Soul. Think how it grieves him to ſee his Love ſo undervalued; how it pierces him to ſee his Blood trodden under feet; into what Anger his Love will at laſt turn: and this will move thee more than all that I can ſay. If a Man could ſpeak nothing but Fire, and Smoke, and Blood; if Flames ſhould come out of his Mouth

Mouth instead of Words; if he had a Voice like Thunder, and an Eye like Lightning, he could not represent unto you the Misery of those that make no reckoning of the Blood of the Son of God. *The very Sun shall be turned into Darkness* (saith the Apostle out of *Joel*, Acts 2. 20.) *and the Moon into Blood, before the great and notable Day of the Lord*, viz. the Day when he shall come to destroy the Enemies of his Cross. And yet he seems there to speak but of one particular Day of Judgment upon the *Jewish* Nation, who crucified the Lord of Life; and that was but a Type and Figure of the last Day, and came far short of the Blackness and Darkness of that Time, when the Lord will come to take vengeance on all them that know not God, and obey not the Gospel of the Lord Jesus. How terrible would it be to see the Heavens all covered with Clouds of Blood, to feel drops of Blood come raining down upon our Heads; and next, showers of Fire from the melting Sun, come trickling down upon our Eyes; and then Sheets of Flames wrapping about our Bodies; to hear the Earth groan, and the Pillars of the World crack, as if the whole Frame of Nature were a dying, and the World were tumbling into its Grave? All this would be but a petty Image of that dreadful Day, when the Sun of Righteousness shall be clothed with Clouds of Wrath, when his Countenance shall be as Flames of Fire; when he shall clothe himself with Vengeance as a Garment, when the Lamb of God himself shall roar

like a Lion, and the meek and compaſſionate Jeſus ſhall rend in pieces, and devour. There can be nothing more ſtrange, than for a Lamb to be angry, for a Sheep to tear and deſtroy. If he once gird his Sword upon his Thigh, and reſolve to dip his Feet in the Blood of the wicked, it will be a diſmal, a bloody Day indeed; and woe be to all thoſe on whom that dreadful Storm ſhall fall, when the God of Heaven himſelf ſhall come in flaming Fire to deſtroy his Adverſaries. For ever ſhall they lie wallowing in their own Blood, and all their Blood ſhall be turned into Fire, and they ſhall bathe themſelves in Streams of Brimſtone, and roll themſelves in Beds of Flames, and their Torment ſhall never ceaſe. Much rather would I have a Lion ſatisfy his bloody Jaws with my Fleſh, or a cruel Tyrant rake in my Bowels with the Teeth of burning Irons, or be prickt to death with Needles; or endure all the Miſeries that any ingenious witty Devil can invent; than fall into the angry Hands of a loving Saviour. Much rather would I ſee the Sun ſcowl, and all the Clouds of Heaven come rattling down in a Tempeſt upon my Head, than behold the leaſt Frown in the Brow of the bleſſed Jeſus. What Anger muſt that be which ſhall lie in the boſom of Love? What Fire burns like to Jealouſy? Who ſo enraged as thoſe whoſe Love is abuſed, and groſly contemned? All that the Apoſtle can tell us in anſwer to this Queſtion, is, that *our God is a conſuming Fire*, Heb. 12. 29. Our God, even the God of Chriſtians, the God of

of St. *Paul*, the God and Father of our Lord Jesus, the God of Love and Goodness, is a burning, consuming Fire. And who may dwell with everlasting Burnings? Who may abide when he is angry? Lest any should say that the Blood of Jesus shall quench the Flames, and extinguish these angry Heats, observe to whom he speaks these words; not to Men under the Law, from the fiery Mount, but to those who were come to Mount *Sion*, *to Jesus the Mediator of the New Covenant, and to the Blood of sprinkling*, &c. *ver.* 22, 24. From whence he concludes these two Things:

First, That greater Punishment shall be inflicted on Christians than others, if they refuse Obedience to Christ's Commands, *ver.* 25.

Secondly, That therefore they should seriously betake themselves to the Service of their Lord, with Reverence and godly Fear, *ver.* 28, 29.

Wicked Men conclude, O we shall escape well enough; take you no Care; Christ hath died and done all for us. We need not be so scrupulous, since he hath satisfied for our Sins. But the Apostle makes just the quite contrary Conclusion, *We are come to the Blood of Jesus*, &c. *Therefore see that you refuse not him that speaketh*, &c. The Blood of Jesus speaks better things to those that accept of the Gospel and obey it, than the Blood of *Abel*'s Sacrifice did; but to all that refuse it, it speaks more sadly than the Blood that cried against *Cain*; and for ever shall such Men be banished from the Face of God.

The Apoſtle, you ſee, repreſents our God thus terrible, after he had moſt highly magnified the Privilege of Chriſtians; and that will apologize for me who have diverted to this ſad Diſcourſe, when I was treating of the joyful Feaſt of Chriſtians. But to that I ſhall now return again.

VIII. Eighthly, After all this, let us meditate of the Joys of Heaven, of the Eternal Supper of the Lamb, and the bleſſed Life that we ſhall live above.

For the Joys of the other World are uſually expreſſed among the *Jews*, *by eating and drinking*; greater plenty of Cheer was in their Country than any other, being a Land flowing with Milk and Honey. You may ſee a Footſtep of this in the New Teſtament, beſides all thoſe in the Old. One that ſat at Meat with our Saviour, ſaith, (*Luke* 14. 15.) *Bleſſed is he that ſhall eat Bread in the Kingdom of God.* Which ſome ſay was an ordinary ſaying among the Rabbins. This is moſt certain, that there are ſtrange Things in their later Writers concerning the גן עדן *Garden of* Eden, *or Pleaſure that is* above; anſwerable to that which was below: Where they ſpeak of delightful Rivers, of Tables furniſhed with *Leviathan* and *Behemoth*; by which it is likely their Doctors firſt underſtood ſome ſpiritual Dainties, and under this Mythology did hide an excellent meaning. But the great Impoſtor *Mahomet* hath from thence fabricated his carnal brutiſh Paradiſe, taking them in a groſs and unworthy ſenſe.

The

The like they ſpeak of Wine kept from the beginning of the World in a certain place, *i. e.* excellent old Wine, of which, together with the *Leviathan*, their *Meſſiah* ſhall firſt taſte; and then the Juſt they expect ſhall be feaſted. So *R. Hai*, in his Book of the Interpretation of Dreams, ſaith, That it is a ſign of good to ſee in our Sleep white Grapes; and the eating of them ſignifies the poſſeſſion of Eternal Life, becauſe they ſhew the Wine that is kept in Grapes מימי בראשית *from the days of the beginning*. All which I bring for this purpoſe, that you may ſee, they uſed by eating and drinking to ſet forth the Joys of Heaven, and that you may better underſtand thoſe words of our Saviour immediately after he had given them this Sacramental Bread and Wine, *Mat.* 26. 29. *I will not drink henceforth of this Fruit of the Vine, until that Day, when I drink it new with you in my Father's Kingdom.* Which is no more than to ſay, I ſhall never feaſt again with you till we meet in Heaven, and partake together of thoſe Joys that are figuratively expreſſed by new Wine. In ſome regard, and of ſome ſorts, *new* Wine is the beſt, and in others *old* is preferred; and ſo ſometimes by the one, ſometimes by the other, thoſe eternal Pleaſures are denoted. St. *Luke* alſo hath the ſame ſenſe more fully, *chap.* 22. 16. *I will not eat any more thereof, (i. e.* of the Paſſover) *until it be fulfilled in the Kingdom of God*; i. e. I will not keep with you another ſolemn Commemoration of God's Mercies (though he did eat with them

when he rose again;) but the next Festivity that we shall celebrate together, must be in Heaven, in the very Presence of God, when the Devil your great Enemy shall be overthrown and quite destroyed, as *Pharaoh* was. And again, *ver.* 18. he saith, *I will not drink of the Fruit of the Vine, until the Kingdom of God shall come.* Which signifies no more but that he and they should not rejoice together any more, till they came to drink of the Rivers of God's Pleasures. From all which we may well collect, That the Wine here in the Kingdom of the Son, is an Emblem of the Wine in the Kingdom of the Father. In this World is the Kingdom of Christ, in the World to come shall be the Kingdom of God; and what is done here, is a Shadow of what shall be done in a more excellent manner hereafter; and therefore this Holy Feast should represent unto us those Heavenly Delights. From this Wine of the Grape we should endeavour to raise our Minds to the οἶνον νοητὸν, that which is apprehended by the Mind, and tasted by the Palate of the Soul, which flows from God himself. We should think that these are but some *Foretastes* of those Pleasures that he will hereafter bestow upon us, but the *Antepasts* of the Eternal Supper, but the *Vigils* of the Everlasting Rest; and that now we rather fast than feast, if we compare these Joys with those that are above. We should look upon these as an assurance of better Cheer, where our Appetites should be satiated, and our Thirst quenched; where

where we ſhall ſee the Lord Jeſus in his Glory, and feaſt our Eyes with the ſight of his Beauty; yea, where we ſhall be raviſhed with the ſight of God himſelf, and ſhall drink of the Pleaſures that ſtream from the Light of his bleſſed Face. And after thoſe Things in the World to come, ſhould we ſtrive to ſtir up the Longings of our Soul: We ſhould deſire to be in Heaven, we ſhould thirſt after larger Draughts, to quench our thirſt in the Ocean it ſelf, and to paſs from this dark Glaſs, and this Veil of the Sacraments, to the clear Viſion of his Brightneſs. For if God do here ſatisfy his faithful Servants as with Marrow and Fatneſs, much more in the World to come will he repleniſh and fill them with Sweetneſs and Joy it ſelf.

IX. Ninthly, And in the Concluſion, we ſhould give God Thanks for theſe great Favours, for the Hopes of his Glory, for the Taſtes which he gives us before-hand, for all the Fruits of his Son's Death, and the Earneſts we have of the Eternal Inheritance. We ſhould begin to praiſe him with the Heavenly Hoſt, and to join our Hearts and Voices with the Celeſtial Quire; we ſhould wiſh, that we could make all the World ring with his Praiſes, and that we could make all Men hear from the Eaſt to the Weſt the ſound of our Thankſgivings. We ſhould ſing that τερσάγιον, which all the Churches of Chriſt throughout all Ages have ſung, * ſaying, *Holy*,

* See the Learned Mr. *Thorndike* in his Relig. Aſſemb.

Holy,

Holy, Holy Lord God of Hosts, Heaven and Earth are full of thy Glory. And so we read that as soon as our Saviour had spoken those Words, That he would not any more drink with them till the Kingdom of his Father should come, *they sung an Hymn*, or Psalm of Praise, and so went forth. And indeed who can sufficiently praise his Divine Majesty! The Tongues of Angels stammer in uttering of his Goodness; and we become dumb, the more we endeavour to speak of it. The highest of our Praises is humbly and affectionately to acknowledge that we cannot sufficiently praise him; the greatest of our Endeavours is daily to admire him; the furthest we can strain our Souls, is to long for Eternity, wherein it may be our Imployment to admire and praise him. Call upon the Armies of Angels, and wish them to praise him, seeing thou canst not; call upon all Men, and bid them praise him; wish thou couldst awake all the World, that all Creatures might praise him. And make thine own Soul hear more plainly, call upon it more shrilly, call upon it again and again, call upon it every Day to praise him: Say as the *Psalmist* doth, † *Bless the Lord, ye his Angels which excel in strength, that do his Commandments, hearkning to the Voice of his words. Bless the Lord, all ye his Hosts: ye Ministers of his that do his Pleasure. Bless the Lord all his Works in all places of his Dominion. Bless the Lord, O my Soul.*

† Psal. 103.

A PRAYER.

BUT I can never praiſe Thee enough, O Thou great Lover of Souls, and therefore let me live eternally to praiſe Thee. Bring me into thy Heavenly Kingdom, when Thou haſt by ſuch Means as theſe prepared me for it; that there I may more fully underſtand and injoy the Fruits of thy wondrous Love; and alſo bleſs and praiſe Thee perpetually for them, in that Fulneſs of Joy which is at thy Right Hand.

Make me to long more for that Day, when I ſhall be ſo happy; and by the taſtes Thou giveſt me here of thy Goodneſs, ſtir up my hunger and thirſt to be perfectly ſatisfied with it.

Bleſſed be thy Name that I have any hopes thereof. Bleſſed be thy Name for thoſe Aſſurances Thou haſt now given me, that I ſhall be ſo happy. Yea, bleſſed, for ever bleſſed be thy Name, that I have felt thoſe Joys in my Soul, which are the beginnings and the earneſt of that future Happineſs.

Lord help me to rejoice more and more in the Hopes and Aſſurances of it: to rejoice with Joy unſpeakable, and full of Glory. Let my Joy be ſo full, that my Mouth may be filled with thy Praiſe all my Life long; through Chriſt our bleſſed Saviour and Redeemer, &c.

Menſa Myſtica.

SECT. IV.

The Poſtcœnium; *or, Of our Deportment afterward.*

CHAP. XV.

An Entrance upon the Diſcourſe about our Behaviour afterward. Four ſorts of Chriſtians obſerved. We muſt ſtrive to be of the higheſt; by ſtriving to keep thoſe good Affections alive, which are begotten in us at this Holy Feaſt.

AND now that we have had a ſight of them, let us *remember him and his Love more than Wine:* Let his Name be engraven upon our Hearts, and his Image remain fair and lively upon our Souls. Let us find a kind of unwillingneſs to admit of any other Company, and ſay in the ſecrets of our Mind, *None but Chriſt, none but Chriſt.* Yea, when we do return to converſe again with other Things, let us ſtill be looking back towards him, as one that hath got our Hearts, and ſay, *Lord evermore give us this Bread.*

Bread. Let us labour that other Objects may not come near our Hearts, nor make any ſtrong Impreſſions on them: but that they may be ſealed up by him, and ſo filled with him, that all Things elſe may look upon themſelves as having nothing to do there. *Euſebius Pamphilus* has a pretty Obſervation on *Cant.* 5. 12. where the Eyes of the Beloved are compared to the Eyes of Doves by the Rivers of Water * *waſhed with Milk.* Milk (ſaith he) of all other moiſt Things, has this ſingular Property, that it will not admit of the Image or Picture of any thing to be reflected in it; and therefore it is a fit reſemblance of his Eyes in which nothing vain, inſubſiſtent and deceiving, doth caſt its Shadow, but they do always τὸ ὄντως ὂν βλέπειν, behold the Being that truly is. Our Souls ſhould labour to imitate him as much as they can, and to endeavour at leaſt that the World may not deceive and cheat us with its Shadows and Pictures of Things: But we may ſee through them all to that Being which is true and ſubſtantial; and on that our Eyes may be fixed, as on our only Good and Happineſs. The Lord expects now that we ſhould proceed to a greater Strength by the higher Food he vouchſafes unto us; that our Knowledge ſhould be more bright, that our Love ſhould be more inflamed, that by our Actions we ſhould ſhine like Lights in the World, holding forth the Word of Life. Many of the Antients upon

* Μόνον γὰρ ὑγρῶν τοῦτο ἔχει τὸ ἰδιότητα, τὸ μὴ ἐμφέρεσθαι τινὸς ἐν αὐτῷ εἴδωλον ἢ ὁμοίωμα.

thoſe

thoſe Words, * *Cant.* 6. 10. do note, that there are four degrees of Chriſtians. Some are but newly converted; and they do but *look forth as the Morning*, with weak and trembling Thoughts, being as it were in the twilight, and not far enlightened. A ſecond ſort have made ſome Progreſs, and *are fair as the Moon*; they are much enlightened, but have abundance of Spots ſtill in them, and ſome diſcernible Darkneſs ſtill remaining. A third ſort are *clear as the Sun*, very full of Light, very pure, unblameable and bright in their Converſations. The World can take notice of no common Failings; yet ſometimes there may be a partial Eclipſe, and if they mark themſelves, they will obſerve many Weakneſſes; as the modern Aſtronomers that have pried more narrowly, have diſcerned Spots in the Body of the Sun. A fourth ſort are they who are become ſuch ſtrong Chriſtians, that are as *terrible as an Army with Banners*, and all their Enemies fly before them. Few Temptations are able to worſt them, but they are καθάπερ ὁπτασία τις ἀγγελικῶν τάξεων, as the appearance of an Angelical Hoſt; that are ſo ſtrong in the Lord, and in the Power of his might, that they overcome the World, and tread Satan under their feet. Now in which ſoever lower Form and Rank we be of theſe, we ſhould ſtrive to advance to that which is higher; and ſeeing we have more than Angels Food, we ſhould labour to do the Will of God on Earth as

* *Comment. trium Patrum.*

they

they do in Heaven. We ſhould put on all the Armour of God, and gird it cloſer to our Loins, and ſhew greater Valour to the perfecting of the Conqueſts we have begun. We ſhould labour to be ſo full of Chriſt, that the Devil may be afraid of us; and run away, when he ſees us grown ſo ſtedfaſt in the Faith. For we muſt not judge of the ſtate of our Souls by our Fervency in this Duty; but by the Holineſs of our Lives, which is the Fruit and Effect of it. Unleſs our Lives be better than they were before, we our ſelves are not made better. We are but like ſome of the Sect of *Pythagoras*, who held that a Man took a new Soul, when to receive Oracles he approached to the Images of their Gods; but it was ſuch a new one, as was lent him but for a time, and then he returned to the ſame Man he was before. Such a new Soul Men ſeem to have ſometime when they come to the ſolemn Duties of their Religion; they are inſpired with ſtrange and unuſual Affections, and moved beyond themſelves: But it is a Soul that lives but for a Day, and then they fall to their old dulneſs; and as for their *own Soul*, it gives no ſign of its amendment and further renewal after the Image of God.

It is fit therefore that I ſhould next of all conſider what is to be done for the keeping alive, and feeding theſe Flames of Love when they are kindled in our Souls. And that ſhall be the Buſineſs of the next Chapter.

CHAP.

CHAP. XVI.

Eight Directions for the maintaining thoſe good Reſolutions that are wrought in us, and preſerving our Hearts in a conſtant devout Temper. The principal are, not to return preſently, no not to our honeſt Employments; and to have Chriſt Crucified often in our Mind; and to long for ſuch another Repaſt; and to live in the conſtant Exerciſe of Charity to our Brethren.

FIRST, I conceive it will be a fit Expreſſion of our Love afterward, to invite the Poor if we are able, the next Meal unto our Table, or to ſend ſome Portion of our good Things unto them. When God hath feaſted us at his Houſe, it is agreeable that we ſhould feaſt others at ours; or relieve them more plentifully, than at other times. The *Jews* uſed to ſend Portions one to another, and Gifts to the Poor upon a *good Day*, (as they call it) *i. e.* at a Feſtival or time of Rejoicing, as you may ſee *Eſth.* 9. 22. The Portions (I ſuppoſe) were part of the Sacrifice of Peace-offerings, which they had offered, and which they ſent unto Friends that were abſent, and could not be with them; and Gifts to the Poor likewiſe accompanied them, that *they* might rejoice in God alſo. And ſo you read that the firſt Chriſtians, *Acts* 2. 46, 47. after they had broken Bread, did eat their Meat * ἐν ἀπλότητι, in

* Dr. *Hammond.*

ſingle-

ſingleneſs, *i. e.* Liberality and Openneſs of Heart, ἔχοντες χάριν, having Favour, *&c. i. e.* doing Acts of Charity (as an excellent Critick notes) unto all the People. It may be ſaid, that we make an Offering at the Sacrament, and ſo need not now renew our Charity: But thoſe that think ſo, forget that I am perſuading to keep the Heart from cooling, by laying on new Fewel. And therefore as we praiſe God again in our private Houſes, ſo it will well become us, and will much aſſure our good Diſpoſition to us, if we again expreſs our Bounty as we are able, unto others. For our Charity is to be a running Stream through our whole Lives; and therefore this Advice is good to keep the Paſſage open, that it may not be ſuddenly ſtopped, now that it hath newly found a vent for it ſelf. The Apoſtle bids the Chriſtian *Jews to offer the Sacrifice of Praiſe to God continually, that is the Fruit of our Lips, giving Thanks to his Name*, Heb. 13. 15. whereby in all likelihood he underſtands their offering of Alms (inſtead of the Fruits of their Herds and Flocks) joined with Praiſes and Thankſgivings to God at the Euchariſt. Which Offerings he calls the *Fruit of their Lips*, becauſe they are ſuch as they have vowed and conſecrated to God, in token of their Gratitude. And this place of the Apoſtle ſeems exactly anſwerable to that of the *Pſalmiſt* 50. 14. *Offer unto God Thankſgiving, and pay thy Vows to the Moſt High.* But then after he had given them this Exhortation to perform theſe two Duties of Thankſgiving and Alms-doing at

the Sacrament, he adds, *ver.* 16. *But to do good and communicate, forget not, for with such Sacrifices God is well pleased:* i. e. Do not think it sufficient to have payed your Vows at that solemn Meeting of Christians; but over and above that, you must be careful to exercise continual Charity; and not to omit any season or occasion of doing others good: and this is a kind of daily Sacrifice wherewith God is much delighted. As the *Jews* had their continual Burnt-offerings, beside those extraordinary Peace-offerings, when they gave Thanks for some great Mercy; so Christians, besides these Offerings at the Table of the Lord, must be mindful daily to be beneficial unto others, according as they have Objects presented unto them. And that they may not forget, it will be wisdom to keep themselves in doing, and presently after this Divine Food, to think of feeding others that stand in need.

II. *Secondly*, Let us not presently return to our worldly Imployments (if it be not upon the Lord's-Day that we receive) but let us spend the after-part of the Day, or some portion of it, in entertaining our Lord with Acts of Love and Delight, with Thanks and Praise unto him for his Favours. Let us admire his Perfections and Graces; let us talk with him about the Affairs of our Souls; let us open to him every Room in the House, and lead him into the most private Closet of our Hearts, shew him all our Secrets, acquaint him with all our Wants and Weaknesses, spread before

before him all our Desires, and earnestly entreat him to stay and dwell with us. Let us tell him again, That all we have is his; let us tie a new knot upon the band of the Covenant that is between us; let us be afraid, lest by going presently into the World, it should be loosed and dissolved. It is not fit (you know) that a Bride on the Day she is married, should go from the Company of the Bridegroom, to follow Houshold Business, or associate her self with other Persons; but she delights only in the presence of her new Love. Even so unseemly it is to leave the Company of our Lord as soon as we have let him into our Hearts, and to divert to other occasions, when we have newly given him our Faith, and taken him as the Bridegroom of our Souls. We should contrive to pass that Day at least in Heavenly Discourses with him, in Expressions of our Love and Affection toward him, in Acts of desire after inseparable Union with him, and in Promises and Vows that we will always be Faithful and Loyal unto him; that so the remaining part of the Day may be as a *Postcœnium*, and an After-Supper, and second Communion, like the Feast of Charity, which succeeded (I told you) in antient Time the Holy Sacrament. And indeed it is not only unbecoming us, but likewise very dangerous and prejudicial to our Health, when we are thus warm to step instantly into the cold and chilling Affairs of this World. *Motibus oppositis nihil perniciosius*, is a Rule among Physicians; there is nothing more

hurtful to us than Motions quite oppoſite, immediately ſucceeding each to other: and therefore as it is pernicious after Exerciſe, to go and waſh in cold Water; ſo it muſt needs be extremely noxious to ſink our ſelves into earthly Imployments, juſt after our Souls have been above in the exerciſe of Love to God.

It argues likewiſe a Soul but little affected, that can preſently reliſh Worldly Things, after it hath had any taſtes how ſweet and gracious the Lord is. It ſeems to me, that ſuch a Man is like to *Ganymede* the Shepherd's Boy, in *Lucian*, who though he was beloved of *Jupiter*, and carried up to Heaven, yet could not forget the Things that he had left behind, but asks, *What now will become of my Father's Sheep?* Alas! whither will they wander now that I am taken from them? How will my buſineſs thrive, if I ſpend ſo much time in Meditation and Prayer, ſaith a ſilly Soul? How ſhall I be caſt behind in my Work, while I am thus employed? But as the *Dialogiſt* handſomly brings in *Jupiter*, giving him a Check; ſo may I ſay, ἔτι μέλει, &c. Doſt thou yet think of thy Sheep, now that thou art made Immortal? Doth thy mind run upon thy Shop, now that thou art with thy Saviour? ἀντὶ μὲν τυρῶ καὶ γάλακτος Ἀμβροσίαν ἔδη, καὶ νέκταρ πίῃ, inſtead of thy Cheeſe, thou mayſt feed on *Ambroſia*; and inſtead of Milk, thou mayſt drink Nectar with the Gods. Who would long for the World any more, that knows what it is to be in Heaven? Who would not be unwilling to go to his earthly Affairs any more,

more, who hath once converſed with the Sovereign Good? Inſtead of Riches, he is getting an eternal Inheritance; inſtead of Friends, he is enjoying God.

And therefore if it be not fit nor ſafe to return preſently to our Secular Buſineſs, much leſs can it be tolerable to go to any merry Entertainments or Compotations, though never ſo moderate and innocent. We ſhould not ſo ſoon forget theſe Heavenly Pleaſures, as to reliſh thoſe that are Earthly. We muſt not be like the Heathen, who uſed after their Sacrifices to make merry all day, and drink even to Exceſs. Whence ſome long ago have thought that μεθύειν *(to be drunk)* took its Name from this ὅτι μετὰ τὸ θύειν ἤθων ἦν τοῖς παλαιοῖς οἰνοῦσθαι, becauſe the Antients uſed to drink liberally after their Sacrifices. But we have not ſo learned Chriſt; we muſt make the ſavour of Heavenly Things ſit longer upon our Palates than an Hour, and not waſh them off with any long ſenſual Delights. We ſhould cry out again and again: Let him * *kiſs me with the Kiſſes of his Mouth*; *for thy Love is better than Wine.* We ſhould long, as the Spouſe doth, to have ſuch taſtes of his Love, that we may reſt aſſured of his good Affection to us, and may like better of it than of any thing that comes within our Lips. † *Kiſſes* (ſaith a great Maſter of his Art, who may fitly be heard in this Caſe) *are the Seals of Love*; and there the Church teacheth us to long to feel ſuch

* Cant. 1. 2. † Ἐγγίζει ὁ τοῖς χείλεσι ὥσπερ σφραγῖδες τὰ φιλήματα, &c. *Achil. Tatius*, l. 2.

ſenſible Impreſſions of his Love upon us, that we may know he loves us. And this (ſaith ſhe) is better than Wine, for *Kiſſes are the Food of Lovers*, ſeeing they are the *Seals of Love* ; and as he ſaith of his *Leucippe*, ſo may I ſay of the Spouſe, * *The Mouth of her Beloved is her Paſture, and ſhe feeds upon his Kiſſes :* that is, delights to meditate on his precious Promiſes; and ruminates upon his Heavenly Love as its ſweeteſt Food. So incomparable ſhould the Love of our Lord ſeem to us, that we ſhould deſire, if it were poſſible, to live upon nothing elſe ; and that our very Bodies could be nouriſhed, and fed with his dear Love.

III. *Thirdly*, If we communicate upon the Lord's Day, yet let us not take our Thoughts off from this Action, but ſpend as much as we can of the remaining Day in ſuch Exerciſes as I have now named. Let us entertain, with the beſt Cheer we are able to make, our new and beloved Gueſt. Let us commend his Beauty, and praiſe him for his Kindneſs, and extol his Riches, and proteſt unto him how much we love him, and crave his Pardon for our Follies, and deſire him not to be offended at the unprepared Habitation into which we have brought him, and entreat him of all Love that he will not take exception at his poor Entertainment ; and labour to charm him (as it were) to ſtay with us by all the Songs of

† Περὶ τῦ φιλῦντ@ σῶμα βόσκεῖαι, καὶ λάκνει τὰ φιλήμαῖα. Ib.

Praiſe

Praiſe and Thankſgiving that we can deviſe. For to ſay the truth, there is no Exerciſe more meet upon the Lord's Day, than that of giving Thanks, and ſinging Pſalms of Praiſe to God for all his Goodneſs to us, as we are his Creatures, and as we are Chriſtians. The Day it ſelf is a Type of Heaven, and the eternal Reſt; and therefore our Work in it ſhould better accord with what is done in Heaven, where they at every Thought indite a Pſalm, and at every Breath they chant it forth, and never ceaſe Day nor Night from bleſſing God. And ſo *Juſtin Martyr* tells *Trypho* the *Jew*, That they uſed to thank God on their holy Times for having made the World, and all things in it for the uſe of Man, *&c.* And in his ſecond Apology he juſtifies the Chriſtians againſt the Heathen, from this thing, that they conſumed not God's Creatures with Fire in Sacrifice, but received them with Prayer and Thankſgiving, for being born, for all Means of Health, all Kinds of Qualities, and Changes of Seaſons, and ſuch like Mercies; which we ſhould imitate, not only at the Euchariſt, but afterward, when we may more largely think how much we are beholden to him for his Goodneſs.

Let us ſay, *O my Lord! I have been praiſing of thee, but alas! I have not praiſed thee enough; and therefore I cannot ceaſe to praiſe thee. The Birds that chirp in the Air, would ſhame me, if I ſhould not ſtill praiſe thee. For how long do they ſing for a ſip or two of Water, or for a Dinner upon*

half a Worm, and for a little Houſe within a Buſh? Shall not I then perſiſt in bleſſing of thee for the Viands of Heaven, for a Feaſt on the Body and Blood of thy Son, for the Joys of thine own Houſe, for a long Health, for a pleaſant Dwelling, for a plentiful Table, for a world of Creatures that miniſter every day unto me? Better were it that I ſhould be turned into one of thoſe little chearful Creatures, and that I ſhould take my Dwelling in an Hedge; than that I ſhould not have a heart to bleſs thee as long as I live, and ſing Praiſe to thee as long as I have my Being. Awake, awake, O my ſleepy Soul, and let this Day be more than a Shadow of Heaven. Yea, one Day is too ſhort, let every Day have ſomething of this in it, and be a good Day unto thee. And then ſhall Eternity be joyful; and the Everlaſting Day ſhall give thee light long enough to perfect his Praiſes.

IV. *Fourthly*, As we ſhould ſpend a great deal of the after-part of the Day in ſuch Acts of Praiſe, ſo let ſome of it be ſpent in an *After-Examination.* Let us make ſome ſolemn Reflections upon our Behaviour when we were before the Lord; and if we find our Minds not to have been ſo ſeriouſly intended, and our Hearts not ſo deeply affected as we did deſire, we may caſt down our ſelves humbly at the Feet of our Lord, and beg a Pardon of our ſweet and loving Saviour, and earneſtly importune him, that he would help us now by an After-Act, that we may be able to do that, which we ſhould have done before. Or elſe

elſe we may be excited to rejoice the more in his Goodneſs, and to bleſs him for the Refreſhments he hath afforded us, and to render him more heary Thanks that he hath ſatisfied us ſo abundantly with the Fatneſs of his Houſe, and made us to drink of the Rivers of his Pleaſure. But this Examination of our ſelves being a thing that we ſhould exerciſe every Day, and was practiſed even by Heathens before they went to Bed, I ſhall ſpare all further Diſcourſe about it.

V. *Fifthly*, Let us ſpend ſome time in *ſtrengthning of our Purpoſes*, and confirming our Reſolutions of a more holy Obedience; that ſo there may be ſome Fruit ſeen of this Day, in many others that follow, till the Solemnity ſhall return again. Let us labour to fix and plant the Meditations we have had, ſo ſtrongly in our Mind, that they may ſhoot their Roots to the bottom of our Hearts, and nothing may be able to pluck them up. Let us poſſeſs our Hearts ſo much with thoſe Perſuaſions, that when a Temptation comes and knocks at our door, we may readily and naturally ſay, Ceaſe your Importunity, for *Chriſt dwells here*, and I cannot open to you. *Ego non ſum ego*, I am not he that I was before, the Property of the Houſe is quite changed; and tho I was, not long ago, a common Inn to entertain all Comers, yet now I am become the ſole Habitation of my Lord. Let us make our Souls ſo ſenſible that he is in us, and united to us, that we may readily think on every occaſion in this manner.

How

*How is it fit that I ſhould treat my gracious Lord, who hath taken his abode within me? Shall I take the Members of Chriſt, and make them the Members of a Harlot? Shall I overcharge that Body with Loads of Meat and Drink, where he hath choſen to reſide? Shall I force him out of his Houſe by any Impurities? Shall I offend him by the Smell of any noiſom Breath out of my Mouth? Shall I diſpleaſe him by any unhandſom Thoughts? Shall I be ſo greedy of the World, that I ſhall forget to retire to converſe with my deareſt Saviour? Shall I ſo perplex my ſelf in Buſineſs, as to omit to pray, to meditate, to ſing praiſe to him? No, I am not at my own diſpoſe, * I have ſworn, I will perform it, That I will keep thy righteous Judgments.*

And to provoke every one the more to do his Endeavour thus to ſtrengthen his Reſolution, let theſe two things be ſeriouſly conſidered: Firſt, The more carefully we walk with God, the leſs labour we ſhall find to prepare our ſelves againſt the next Communion,; with the leſs pains ſhall we dreſs up our Souls to come to another Feaſt. There will be ſome Reliſh of the former Food left in our Hearts, and we ſhall be, though not in the next, yet in no very remote Diſpoſition to perform the ſame Acts again. Secondly, Every return to ſin after theſe Engagements, makes it more intolerable, and more highly diſpleaſing to God and our Saviour. After a Man hath ſeriouſly conſidered how hateful

* Pſal. 119. 106.

it

it is in its own nature, after he hath resolved against it, and solemnly covenanted to avoid it, the Sin is more black and deadly; a greater Wrong to him that we have taken to lodge in our Souls, than *Annas* and *Caiaphas*, and the *Scribes* did him, when they put him to death. If this Truth were settled upon Mens Hearts, Sin would find colder Entertainment with them, than it doth, and they would not have such Kindness for that which fastens a more odious Character upon them, than they can put on the very worst of the *Jews*, the Murderers of our Lord. And yet I shall more than say, that Sinners now do greater injury to him, than did the *Sanhedrim*, if you will but grant this one Principle, which is clearly proved by one of our own Writers: * *The Rule whereby we must measure the Greatness of a Wrong done, is the Opposition which it hath in it to the Will of him that is wronged.* And so the more opposite any Act or Practice is to the Will or Liking of the Party that is displeased or wronged, the greater are we to account the Injury and Offence which is done to him. Now all Men that live in Sin, and especially those who lick up their Vomit after they have received Jesus Christ the Lord, do those things which Christ is more unwilling they should do, than he was to suffer all the Indignities of the *Jews*, and all the Torments that the *Roman* Laws could inflict. He was willing

* Dr. *Jackson.*

to

to die by their hands, rather than the greateſt Miſchiefs ſhould fall upon us, *viz.* That Sin ſhould reign over us, and Satan keep poſſeſſion in us. He was ſo unwilling that this ſhould be our Condition, that he rather choſe to die, that he might caſt the Devil out, and deſtroy all his Works, and reſtore us to Liberty again. Now if any Man hold on Satan's ſide, and ſeek to keep him in his Throne; if any will maintain and uphold his Works, and ſtand in the defence of his Cauſe; he doth a thing more diſpleaſing and grievous unto Chriſt, than his Death and Paſſion was. He was not troubled ſo much to die, as he is to ſee thee live in Sin; for he died that thou mighteſt ceaſe to ſin. And therefore have a care what thou doſt; unleſs thou wilt be worſe than a *Jew*, and wound him more than he did who launced his ſide; and be a greater and more dangerous Enemy to him, than they that complotted his Death. And conſider, if Sin be ſo diſpleaſing to him, ſo much againſt his Will, that he was willing to ſuffer any Torment, rather than it ſhould live: How canſt thou think that he will ſtay with thee, if thou again offendeſt him, and makeſt no Conſcience to watch over thy ways, and avoid all Temptations, and ſhun all occaſions of Sin? How can he endure thou ſhouldſt lodge Harlots together with him? That thou ſhouldſt let this World in, to be his Compeer, and divide thy Heart with him? No, he is the High and Holy One, he expects to be treated honourably, and like unto himſelf; that we ſhould keep the Houſe clean

clean and ſweet, that we ſhould live righteouſly, ſoberly and godlily: And then as he hath come to us, ſo he will abide with us, and will manifeſt himſelf to our Souls, acquaint us with more of the ſecrets of his Religion, and the delights that are in his Holy Life. For ſo he ſaith to his Diſciples, *He that hath my Commandments, and keepeth them, he it is that loveth me*; *and he that loveth me, ſhall be loved of my Father*; *and I will love him, and will manifeſt my ſelf unto him*: which he repeats over again, ver. 23. *If a Man love me, he will keep my words: And my Father will love him, and we will come unto him, and make our abode with him.* I ſpeak the more of this, becauſe there are too many that approach with a fair Behaviour, and forward Devotion to the Holy Table, who ſoon after take the liberty to run upon a new ſcore of Sin; hoping ſhortly to humble themſelves, and to wipe all off again. Many that live in ſecret Covetouſneſs and Earthly-mindedneſs, in neglect of their Families, and diſregard to all their Brethren; many that fall back into Heart-burnings, and Evil-ſurmiſings, if not into open Quarrels and Contentions, who need to be awakened to look into themſelves. They are like to the Waters in *Sicily*, which *Ach. Tatius* mentions, that appeared to the ſight as if they were on a flame, and the Fire leaped out of them continually; but if you came to touch them, they were as cold as any Snow, and neither the Fire, ſaith he, was quenched by the Water, nor the Water heated by the Fire; but in that Fountain you

you might behold * ὕδατος καὶ πυρὸς σπονδάς, an Amity and Reconciliation of Fire and Water together. Juſt ſo it is with many profeſſing People, they have a ſeeming Zeal and a flagrant Devotion, they have warm Expreſſions in their Mouths, and pray earneſtly; but if you come near to them, and handle them, if you grow acquainted with their Converſe, the World lies cold at their Hearts, and there is no Life of God in them, but they have made a Syncretiſm between Life and Death, a League between the God of this World, and the God of Heaven. The ſame Author tells us of a River in † *Spain*, into whoſe Whirl-pits, if the Wind inſinuate it ſelf, it ſtrikes upon the folds of the Water, and plays with them as we do upon the ſtrings of a Cittern, ſo that a Paſſenger would imagine that he was entertained by ſome Muſicians. Which may aptly reſemble many Men in the World, who when the Spirit of God breathes at ſome ſolemn time upon them, or when they hear the Voice of God, and look a little into themſelves, ſeem to be delightfully moved, and to make a pleaſant Noiſe, as though they were tuned to the Praiſes of God; but follow them home, and let that ſweet Breath be over, and you ſhall ſee they are as greedy of the World, as a deep Pit, and their thoughts roll and turn about, that they may draw all that come near them, unto themſelves.

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* Θέγγονται ὃ σοι τὸ ὕδατος ἁψυχρὸν ἐστι δῖον περὶ χιών, l. 2. ἔρωτ.

† Τὸ μὲ ὕδατος ὡς χορδὴ κρέεται, τὸ ὃ πνεῦμα τῦ ὕδατος πλῆκτρον γίνεται, τὸ ῥεῦμα ὃ ὡς κιθάρα λαλεῖ. Ib.

VI. And

VI. And therefore sixthly, Let us labour to impress and retain an Image of Christ upon our Souls, whom we have seen crucified before our Eyes. Let us represent unto our selves what a Person Christ was, and what his manner of Behaviour was in the World; and then let us labour to carry him before our Mind, and have him in our Eyes, that so by looking on him, we may shape all our Affections and Actions after that rare Pattern that he has set us. Let us endeavour to think every where, that we see him hanging upon the Cross, and behold him bleeding for our Sins, or declaring to us his Mind, or doing something that the Gospel speaks of; so that we may lead a mortified Life, and be in every thing fashioned after his likeness. And this we must do the rather, because, as I have said, he is now more nearly united unto us, so that when we are to do any thing, we must act like him, we must consider how he did, or what he would do in such a Case; and we must so behave our selves, that in a very proper sense * *Christ may be said to live, and not we.* We must do our endeavour that he may eat and drink, buy and sell, *&c. i. e.* all these things may be done as we think that Christ would do them (were he in the Flesh) who is one with us. We must become as so many *little Images* of him in the World, that they who see *us*, may

* Gal. 2. 20.

behold

behold *him*. And that is the meaning, I ſuppoſe, of another Phraſe of the Apoſtle, when he bids us to *put on the Lord Jeſus Chriſt*, *i. e.* to be ſo transformed into him, that both in our outward Garb and Deportment, and alſo in our inward Features, we may bear a lively reſemblance of him. Now the ſame Apoſtle tells us, * *That as many as are baptized into Chriſt, have put on Chriſt*, Gal. 3. 27. and therefore much more they who have eaten of his Body, and drunk of his Blood, are ſuppoſed to have put him on, and to have dreſſed their Souls compleatly after his Holy Image. † They muſt labour to be all over godly, and to have καθόλε τὸν ἀρετὸν (as his Phraſe is) an univerſal Vertue, that they be Holy as he is Holy. And for our better Direction,

1. Let us labour to do ſomething worthy of the Expence of Chriſt's Blood; and to think what manner of Perſons they ought to be, for whom the Lord of Life died, and who are waſhed in no other laver but the Blood of the Lamb.

2. Something anſwerable to the deareſt Love of the great God of Heaven and Earth; and to conſider after what ſort they ought to live, to whom God hath given ſo rich a Gift; whom he hath honoured, not only to be his Sons, but to have his deareſt Son for their Servant.

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* Rom. 13. 14. Πῶς ὃ αὐτὸν ἐνδύϛεον, εἰ πάνϛα αὐτὸς ἡμῖν εἶη, ἴσωδεν καὶ ἔξωδεν ἐν ἡμῖν φαινόμενον. *Oecumen.* † Ὁ γὰρ αὐτὸν ἐνδεδυμένος, ἔχει καθόλε τὸν ἀρετὸν. Id.

3. Some-

3. Something that may correſpond with ſo many, and ſo great means of Salvation. And in particular we ſhould think what is expected from thoſe who have now received a greater ſtrength from Heaven. Strong Food muſt not be given to thoſe that intend to lead a ſedentary Life, and have not much Work to do. A plentiful Nouriſhment overthrows their Health, inſtead of yielding ſupports unto their Spirits. It is the greateſt Folly to come for this divine Nutriment if we intend to ſit ſtill, or to go but a ſlow pace in Religion; as if we were newly come out of the ſickneſs and diſeaſe of Sin, and could ſcarce ſtand in the ways of God. They ought to exerciſe themſelves in all Godlineſs, to be active and full of Motion, who feed ſo abundantly upon Chriſt's Love. They ought to be very good Children who are fed with ſuch Food, for whom God furniſhed ſuch a Table with ſo great a Coſt.

We muſt labour to do ſomething that is worthy of a Soul and Body conſigned to immortal Bleſſedneſs. How Holy ſhould they be who expect ſuch great Things? who have received ſuch Pledges of them? who wait for the Lord from Heaven to change theſe vile Bodies into his glorious Likeneſs? O do not unhallow and deſecrate that Thing which is at preſent the Temple of the Lord, and which is ſanctified for the eternal Manſions. Profane not that Body and Soul which ſhall for ever live with God, and are already become his Habitation through his Holy

Spirit dwelling in them. Now conſider, I beſeech you, Do you think that he leads a Life worthy of any of theſe, who delights not to converſe with God? Who prays never, or but very ſeldom, exceeding briefly, and as if he were frozen? Who hears Sermons, and underſtands them not; or elſe forgets them as ſoon as they are heard? Who grows no wiſer nor better than he was many Years ago? Whoſe time runs away in eating and drinking, ſleeping and playing, working and toiling, as if theſe were the Things we exhorted them unto? Who rarely takes the Bible or a good Book into his Hands; and when he doth, throws it away again at the call of any Pleaſure or worldly Gain? Who loves no body but himſelf, and is angry at him that would ſave his Soul? Do we eat and drink this Heavenly Proviſion, and then riſe up to play; do we ſtand in need of ſuch noble Nouriſhment for the following of our Trades, and the Encouragement of us in our worldly Buſineſs? O conſider, *beloved Reader*, that lookſt on theſe Lines, that an honeſt Heathen would do better things than theſe: He that never heard of Chriſt, and never taſted of this Heavenly Food, would be aſhamed of ſuch a Life. Philoſophy, which they called τροφὴ τῆς ψυχῆς, *the Nutriment of the Soul*, would produce far more excellent Works. There is no need thou ſhouldſt be a Chriſtian, if thou hadſt no more noble End. Mere Reaſon will breed up better Scholars; and therefore go and ſit with the *Deipnoſophiſts*, and come not unto the Supper of

of the Lord, unleſs thou intendeſt * to walk worthy of him unto all pleaſing, being fruitful in every good Work, and increaſing in the knowledge of God. Do but hear what they promiſed themſelves from their Philoſophy; and then judge to what it is fit a Chriſtian, ſo divinely nouriſhed, ſhould aſpire. This (ſaith *Seneca*) Philoſophy doth make me Promiſes of, That it will make me a Peer with God. † *This is that* (ſaith *Cleomedes*) *which preſerves the Demy-God that is within us, from being ſhamefully intreated, which keeps it unmoveable and unſhaken, which gives it the better of all Pleaſures and Pains, which makes it intend ſome worthy End, and receive all Events and Contingences as coming from thence, from whence it ſelf came; and above all, which learns it to wait for the coming of Death with a chearful Mind.*

What Man then deſerves the name of a Chriſtian, that notwithſtanding all the means of Grace which God affords, doth ſtrive to make himſelf equal with a Beaſt? That baſely uſes his noble Part? That is like a Feather ſhaken with the Wind, and lies down at the feet of every Pleaſure, and cannot ſuſtain the load of the leaſt Grief? That vexes and frets at every Croſs, as if the Devil ruled the World; and trembles at Death as a Child doth at a Fiend with a Vizard on?

* Col. 1. 10. † *Hoc eſt quod Philoſophia mihi promittit, ut me parem Deo faciat*, Epiſt. 48. Τοῦτο ὃ ἐν τῷ τερεῖν ἐνδον δαίμονα ἀνύβριστον, καὶ ἀσινῆ ἡδονῶν καὶ πόνων κρείσσονα, μηδὲν ἐικῆ ποιοῦντα, &c. l. 2. κυκλ. θεωρ.

God expects ſure that we ſhould be Men of another ſort, and that Philoſophy ſhould not beget more luſty and vigorous Souls, than Chriſtianity can. We muſt be aſhamed to live at a lower rate, than a Man that had been but at *Plato*'s *Compotation*; and we muſt make account the Blood of Chriſt is to nouriſh better Spirits in us, than the very Soul and Spirit of Reaſon, if we could ſuck it in, can be able to generate.

Let us look therefore into our Hearts daily, and ſee that he be there. Whether we eat or drink, or whatſoever elſe we do, let us ask him if he be pleaſed. Let us go to him conſtantly, that he may know we love him. And let us entreat him to tell us what he would have us to do, and then let us do it with all our might.

VII. Seventhly, *Let us maintain a longing in our Souls after another ſuch Repaſt.* Let us ſtrive every day to keep up a ſpiritual Hunger after this Food, that ſo we may not neglect the next opportunity which God ſhall give us of Communion; or if we ſhould die before we have one, yet Heaven may find us prepared for the Feaſt where the Marriage ſhall be compleated; Chriſt may find ſuch Holy Longings after him, that our Souls may be taken into his Boſom, to dwell in him as he before dwelt in us. When we cannot outwardly communicate, yet we may in Heart, in Spirit. Though we cannot always celebrate the Myſteries, yet we may have the Thing

Thing ſignified in thoſe Myſteries (as St. *Bernard* ſpeaks) at all Times, in all Places; *i. e.* We may with Pious Affections and Holy Actions receive Chriſt continually into our Souls. As the Sacrament (ſaith he) *ſine re Sacramenti, without the thing of the Sacrament*, is Death to the unworthy; ſo we may conclude that *res Sacramenti, the thing it ſelf without the Sacrament*, will be Life Eternal to the worthy. Whenſoever in remembrance of Chriſt thou art piouſly and devoutly affected into an imitation of Chriſt, thou doſt eat his Body, and drink his Blood. But then if we do conſtantly preſerve ſuch longings and hungrings after this Feaſt, and do at all times feaſt upon him; we cannot paſs by any occaſion that God affords us of receiving him in that manner that he hath appointed and bleſſed; and we cannot but be very forward to go to remember him when Opportunity is preſented in the Aſſembly of his People. And therefore I ſhall not make it a diſtinct Advice, that you would come again when this Table is ſpread for you. For this is but a juſt gratitude to God, a ſign that we like his Fare, and are well pleaſed with his Cheer, and are ambitious of nothing more than ſuch an Entertainment. And I think we ſhall ſhew our ſelves to have been very unworthy Gueſts at the laſt Feaſt, if we like it ſo little, as to refuſe to come the next time that we are invited. In the beginning of our Religion they received every Day, *Acts* 2. 46. Which proceeded from a great Devotion, and Fervency of Spirit, when the Holy

Ghoſt like Fire had deſcended upon them. And this Heat did not abate in all Places for the ſpace of four hundred Years, but in ſome Churches of *Africa*, (as St. *Auguſtine* writes) and in *Rome* and *Spain* (as St. *Hierom* tells us) they retained this ardent Love, and continually remembred the dying of the Lord Jeſus. And it was propoſed to St. *Auguſtine* as a doubt, Whether a Perſon of Buſineſs, as a Merchant, Husbandman, or the like, ſhould every Day communicate? To which he anſwered, To receive the Sacrament every Day, I neither praiſe nor reprove; but to communicate every Lord's-Day, I would wiſh you, and exhort every one ſo to do. And ſo St. *Chryſoſtom* exhorting of the People to build Churches in the Villages where they might hold Aſſemblies, he perſuades them by this Argument; * *There Prayers will be ſent up daily for every one of you, there God will be continually praiſed with Hymns, and every Lord's-Day will there be an Offering made for you.* And though the Devotion of Chriſtians fell from once in a Day, to once in a Week, and from thence to once in a Month, till at laſt the Church of *Rome* hath thought it fit to bind Men of neceſſity but to once in a Year; yet I find a devout Papiſt thus ſpeaking: † *Though it is hard to ſay how often a Man is bound to communicate, yet I think I may boldly affirm, That the greateſt diſtance between the Times of Communicating, among*

* Ευχαὶ ἐχεῖ διλωνεῖς διά σε, ὕμνοι ϗ συνάξεις διά σε, θεσσφορὰ καθ' ἑκάστω κυριακήν. In cap. 8. Act. p. 716. *edit. Sav.*

† *Fr. Sales* Introd.

ſuch

such as desire to serve God devoutly, is from Month to Month. And sure the strict Observance of the Divine Commandments which was among the Primitive Saints, their despising of all worldly Things, their great Charity and Love, may be thought to have flowed in great part from this Spring, that they received so frequently the Body and Blood of our Lord. Hence we may derive their Strength, Activeness and Zeal; because they were so often refreshed with this Wine. This gave them boldness against their Adversaries, this made them run so forwardly into Flames; because they were constantly heated with Divine Fires. From this Table they went away with the Courage of Lions, and were terrible even to that great roaring Lion which devours so many careless Souls. He could not make such an easy Prey of them as he doth of us, because they did daily renew their Strength by this Food, and became as bold as a Lion after he hath eaten Flesh and drank Blood.

And if we did more frequently communicate, it would be a means to bring us to a greater resemblance of our Lord (which was the thing that I last prest) who you know overcame the Evil-One, and trod him under his feet. As the Leverets (saith the forementiond Author) in the Mountains of *Helvetia* become all white, because they neither see nor eat any thing but driven Snow; so by often adoring and feeding upon Beauty, Goodness, and Purity it self in this Divine Sacrament, we should become altogether

vertuous, pure and beautiful. And I am of the mind of another excellent Writer, who judges it very probable, * *That the Wars of Kingdoms, the Contentions in Families, the infinite multitude of Law-Suits, the perſonal Hatreds, and the univerſal want of Charity, which hath made the World ſo miſerable and wicked, may in a great degree be attributed to the neglect of the great Symbol and Inſtrument of Charity.* And that is the laſt Thing that I ſhall commend unto you.

VIII. *Eighthly*, Let us be ſure to live in Charity with our Brethren, to which we are in a ſpecial manner engaged in this Sacrament, and of which we make a moſt ſolemn Profeſſion. Let us behave our ſelves as Servants in the ſame Family, as Sons of the ſame Father, as thoſe who have eaten of the ſame Bread. Let us be very careful that we do not cover the Coals of Anger and Contention under the Aſhes for a Night, and then blow them up again the next Morning; but let us quite extinguiſh them, and utterly put them out. Let not your Jealouſies, your hard Thoughts, your uncharitable and raſh Cenſurings, your Differences and Enmities ever return again; but let that Sentence run in your Minds, 1 *John* 4. 11. *Beloved, if God ſo loved us, we ought to love one another.* If he hath given his Son; if he ſtill give him to us; if we feed and live upon him, then let us love as Brethren, and

* Dr. *Jer. Taylor.*

not

not fall out in our way to Heaven. And if we find our Love to grow ſick and weak, and to be fallen to decay; then let us come hither on purpoſe for to revive it, and raiſe it up again. If the Lamp begin to burn dim, and to caſt a very weak Light; let us pour in more Oil that it may not go out. If our Love begin to be chill and cold, let us put this Fire the oftner under it, that it may be kept in a Flame. For aſſure your ſelves, that they who take up their Differences and Enmities again, did never truly lay them aſide; they did but mock God when they came to this Holy Communion with a pretence of Love and Charity, their Hearts not being throughly reſolved to forget all Injuries and Offences. Or if they did ſeriouſly labour to put to death all Hatreds, one great Reaſon why they are not throughly mortified, is, becauſe they uſe ſo rarely this powerful means of ſuppreſſing them, and keeping them in their Graves. Men do one with another, as the * *Theſpienſes* with married Perſons, who once in *five Years ſpace*, kept a Feaſt called Ἐρωτίδια, in *Cupid*'s Honour, for the reconciling of all Differences that had happened between Man and Wife. Such a ſmall Feſtivity do Men make of this Sacrament of the Lord's Supper, to which they come perhaps with an intention to bury all Differences; but then they give them a whole twelve Months time, if not more, to revive and gather ſtrength again. Hence

* *Plutarch. & alii.*

it

it is that the Temper of the Chriſtian World is as much different from the Spirit of the elder Times, as Heat is from Cold, or Life from Death. They held ſuch frequent Communions, that their Love was ſo flagrant as to make them die for one another; and we hold them ſo ſeldom, that the heat of our unmortified Paſſions makes us wound and kill each other. So that I make account there is but little difference between *doing this* ſeldom, and not doing it at all; yea, thoſe Enmities will be more fierce and untractable, which even the Blood of Jeſus hath not quenched.

To put a Concluſion then to this Diſcourſe, let me adviſe you, when you come from the Table of the Lord, thus to meditate within your ſelves:

A Meditation.

" I have received freſh Pledges of the Love of " my Lord, and I have made new Profeſſions of " my own; What now doth the Lord require " of me? What have I that I can render back " to him? Alas! I have nothing to give him, " but only my *Love.* Nothing but my *Love* did " I ſay? Oh how great a thing is *Love!* How " much is incloſed in the boſom of *Love!* It is " no ſuch trifle as I imagine. *Love* brought " God down to us, and *Love* will carry us up " to God. *Love* made God like to a Man; and " *Love* will make Men like to God. *Love* made " him die for us, and *Love* will make us lay

" down

" down our Lives for the Brethren. O the power " of Heavenly *Love!* How ſhall I get thee " planted in my Heart? Who can bring thee in- " to my Soul, but only *Love? Love* begets Love; " and the frequent Meditation of this Love of " God, and of his Son, will inflame thy Heart " in love to them. Oh let a ſenſe of this Love " lie perpetually in my Breaſt, that may change " me into Love. Let me burn and languiſh in " the Arms of Jeſus. Let me long for nothing " but him; let him be all my talk, all my joy, " the Crown of my delight. Let me never for- " get how gracious he is; let the taſte of his in- " comparable Sweetneſs be never out of my " Mouth; let me never reliſh any thing but " what hath ſome ſavour of him. O my Soul! " what ſhould we wiſh for, but to feaſt again " with him? What ſhould we deſire but to be " ſatisfied with him? † *This one thing have I de-* " *ſired of the Lord, that will I ſeek after, that I* " *may dwell in the Houſe of my Lord all the days of* " *my Life, to behold the Beauty of the Lord, and to* " *enquire in his Temple.*

" What Friend is there to whom we have " been endeared, that we can forget? Do we " uſe to throw the Tokens of Love, whereby he " would be remembred, into a forſaken hole " where they ſhall never be ſeen? But how " ſtrangely are we affected to the *Reliques* that " a dying Friend commends unto us? And how

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* Pſal. 27. 4.

" much

" much more ſhould we be moved, if a Friend " ſhould die for *us*, and ſhould leave us a re- " membrance that he ſaved us from Death? " Could we ever let him go out of our Minds? " Should we not be in danger to think upon him " over-much? Could we endure that the remem- " brance he left us, ſhould be long out of our " Eye? O my Soul! Let us not deal then more " unkindly with our bleſſed Saviour, who hum- " bled himſelf to Death, even the Death of the " Croſs, that we might not eternally die; who " was made *Sin* for us, that we might be made " the Righteouſneſs of God through him. Sure " he never thought when he went to Heaven, " that we would remember his Love ſo ſeldom, " and ſo coldly. Did he think that thoſe whom " he loves ſo much, would need ſo much entrea- " ty to have Communion with him? Is it not a " grief unto him now (if he be capable of any) " to ſee that he hath ſo few *Lovers?* Doth it not " trouble him, that they who profeſs Love to " him, teſtify it ſo poorly and rarely? Nay ra- " ther, O my Soul! he is troubled that we love " our ſelves no better; and therefore both for " the Love of him, and the Love of our ſelves, " let us carefully obſerve his Commands, of " which this is one, *Do this in remembrance of* " *me.*"

For this is the Love of God, that we keep his Commandments. And this Commandment we have from him, that he who loveth God, love his Brother alſo.

Menſa

Menſa Myſtica.

SECT. V.

The Benefits of Holy Communion.

CHAP. XVII.

Pious Men can beſt tell how ſweet this Feaſt is; yet for the inviting of others to it, a Diſcourſe is begun concerning its Heavenly Pleaſures, and Advantages.

SUCH is the nature of all Bodies, that the nearer they approach to their proper Place and Center, the more they accelerate their Motion, and with the greater ſpeed they run; as if they deſired to be at their beloved Reſt, from whence they are loth to be removed. And ſuch is the Temper of all Holy Hearts when they run towards God, the moſt natural place of their Reſt, the very Center of their Quiet and Peace; the nearer they come to him, the faſter they move; they rather *fly* than run; and uſe their Wings rather than their Feet, out of a vehement longing to be embraced by him. We cannot but

but think then, that they who draw nigh to God in this near way of Communion, and are entertained by him at his own Table, do fly up even unto Heaven, and get into his very Bosom, as those that suffer more strong and powerful Attractions from his mighty Goodness. And there my Discourse may well leave them reposing themselves in his Arms, and taking their Rest in his Love, from whence they will not easily endure a divulsion by the force of any other thing. But as a Stone is unwilling to stir from the rest that it enjoys in the bosom of the Earth; so hard will it be to draw such Souls by the love of other Things, from their own Center, where they feel so much Quiet and Tranquillity. Such Persons I might well leave to tell themselves (and others if they can) what Joy they find in God, what Sweetness grows on this Tree of Life, and what Pleasures he hath welcomed them withal at this Holy Feast. Have you seen the Sun and the Moon in their full stand one against the other? Have you beheld a River running with a mighty Stream into the Ocean? Or can you think that you see the Fire falling from Heaven, as it did in *Elias*'s time, to consume a Sacrifice? These are but little Resemblances of that Light wherewith their Souls are filled when they look upon him; of that Fulness of Joy wherein they are absorpt when their Affections run to him; of the Testimonies that he gives of his Acceptance when they offer themselves to his Service. And they themselves (as I said) can best tell into what a Paradise

diſe of Pleaſures he leads them, when he comes into his Garden, and beholds there all pleaſant Fruits.

But yet for the ſake of thoſe who are Strangers to the Divine Life, and are loth to leave their Sins, though it be to have Communion with God; I ſhall labour briefly to declare the Benefits of this Holy Sacrament, that ſo I may invite them to lay aſide their Sins, and exchange them for better Pleaſures. And I hope I may provoke ſome to hunger after the Houſe of God, and eſpecially after his Table; where he feeds the Hungry with rare Delights; where he cures the Wounded, comforts the Weak, enlightens the Blind, revives the Dead, pardons the Sinner, and ſtrengthens him againſt his Sin; where he dignifies our Souls, and deifies, as it were, all our Faculties; where he unites us to himſelf, and joins us in Friendſhip with our Brethren; where he ſprinkles our Hearts with his Blood, repleniſhes them with his Grace, refreſheth them with his Love, encourageth them in his Ways, inebriates them with his Sweetneſs, and gives to drink of the Wine of the Kingdom, and ſows in them the Seed of Immortality.

One would think there ſhould not be a Man of ordinary Diſcretion that would refuſe to be amended, and ſo much bettered in his Condition by converſing with God. For you ſee Men rip up the bowels of the Earth, and torment her, to make her confeſs her Treaſures; they dig even into the Hearts of craggy Rocks, and take incre-

incredible Pains for Silver and Gold; they will break their ſweeteſt Sleep to accompliſh an ambitious Deſire; they will ſpend their Patrimony, their Credit, their Bodies, and their very Souls, for a drop of drunken Pleaſure, or carnal Delight. What is the matter then that Men cannot be content to ſpend a few earneſt Thoughts, to uſe a little ſerious Diligence for the Purchaſe of the Riches of Heaven and Earth, for the Promiſes of this Life, and that which is to come, for the Glory of God, for a Dignity not inferiour to Angels, for a Sea of Delights and Pleaſures that raviſh the Heart of God? Poor Souls! they are ignorant ſure of the Happineſs that our Lord calls them unto; they imagine there is nothing better than to eat and drink, and ſatiate the Body with that which tickleth its Senſes; they are ſunk into a ſad puddle of filthy Imaginations: let us ſee if we can lift up their Heads, let us try to open their Eyes, let us endeavour to perſuade that there are diviner Delights, that there is a Bread infinitely more delicious, and a Cup flowing with far more ſweetneſs than that which the World bewitches and inchants her Followers withal. * *O come, taſte and ſee that the Lord is good,* (as the *Pſalmiſt* ſpeaks.) † *Bleſſed is the Man whom he chuſeth, and cauſeth to approach unto him, that he may dwell in his Courts. He ſhall be ſatisfied with the Goodneſs of his Houſe, even of his Holy Temple.*

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* Pſal. 34. 8. † Pſal. 64. 4.

Many

Many rare things there are which the Gospel presents us withal, but nothing (methinks) is more tempting and inviting than this Heavenly Feast, where Pleasure is mingled with Profit, and Physick with our Food; where at once we may both be enriched and delighted, both healed and nourished.

This Table (if I may use the Language of an Holy Man) * *is the very Sinews of our Soul, the Ligaments of our Mind, the Foundation of our Confidence, our Hope, our Salvation, our Light, our Life.* "This Mystery makes the Earth an Hea-
"ven; and therefore if thou wilt come hither,
"thou mayst open the Gate of Heaven, and look
"down into it, or rather not into Heaven, but
"into the Heaven of Heavens. For that which
"is the most precious of all Things above, I
"will shew thee lying upon the Earth. For as
"in King's Palaces, the chiefest and most preci-
"ous things are not the fair Walls, the gilded
"Roofs, the costly Hangings, but the Body of
"the King that sits upon the Throne; even so
"in the Heavens, the most glorious Thing is the
"Body of Christ, the King of Heaven. Now
"behold, and thou shalt see it here upon the
"Earth. For I do not shew thee the Angels,
"or the Arch-Angels, or the Heavens, or the
"Heaven of Heavens, but Him that is the Lord

* St. *Chrysost.* Hom. 24. in 1 Cor. Ψυχῆς ἡμῶν τὰ νεῦρα, τῆς διανοίας ὁ συνδεσμὸς, &c.

" and Maſter of them all; and therefore muſt " thou needs ſay, that thou ſeeſt that upon the " Earth, which is more excellent than them all. " Yea, thou not only ſeeſt, but thou toucheſt; " and not only toucheſt, but eateſt alſo, yea, and " carrieſt him home with thee. Απόσμηχε τοίνυν " τῳ ψυχῳ, &c. O then wipe thy Soul very " clean, prepare thy Mind to the receiving " theſe Divine Myſteries. Who would not be " Religious, that he may be thus happy? Who " would not forſake all Things for ſuch a Sight, " for ſuch an Embracement? If thou mightſt " but have the privilege to take up the Son of a " King with his Purple, and Diadem, and other " Ornaments, into thy Arms; wouldſt thou not " caſt all other things to the ground to be ſo " employed? Tell me then, Why thou wilt " not prepare thy ſelf, and reverently take the " only-begotten Son of God into thy Hands? " Wilt not thou throw away the love of all " earthly Things for him? Wilt thou not think " thy ſelf brave enough in the enjoying of him? " Doſt thou ſtill look to the Earth, and loveſt " Mony, and admireſt heaps of Gold? Then " what Pity canſt thou deſerve? What Pardon " canſt thou hope for? Or what Excuſe canſt " thou think of, to make for thy ſelf?" * Thus he. " When a Man hath heard the Sacred Hymns " (as he ſaith in another place) and hath ſeen " the ſpiritual Marriage, and been feaſted at the

* *Homil.* 27. *in* 1 *ad* Corinth.

" Royal

" Royal Table, and filled with the Holy Ghoſt,
" and hath been taken into the Quire of Sera-
" phims, and made partaker with the Heavenly
" Powers: Who would throw away ſo great a
" Grace? Who would ſpend ſo rich a Treaſure?
" Who would bring in Drunkenneſs or the like
" Gueſt, inſtead of ſuch Divine Cheer? Drun-
" kenneſs, I ſay, which is the Mother of Heavi-
" neſs, (ἀθυμίας μήτηρ) the Joy of none but the
" Devil, and is big with a thouſand Evils. What
" madneſs poſſeſſes a Man, that he ſhould not
" rather chuſe to feaſt with God, than with the
" Devil? If thou ſayeſt, that thou art merry,
" and rejoiceſt, and wonderfully pleaſed: I an-
" ſwer, And ſo I would have thee to be; only
" let not thy Laughter be like the crackling of
" Thorns under a Pot, but a ſolid Joy that will
" make thy Heart to ſmile for ever. God doth
" not envy the Sons of Men any Happineſs, but
" he would have them be ſure they are happy,
" and not pleaſe themſelves in a phantaſtical
" ſhadow of Happineſs."

CHAP. XVIII.

Three Benefits that may be received by it. 1. *Much Pleasure and Delight, which flows from several Springs.* 2. *Much Strength and Vigour, as is proved by the three Graces of Faith, Hope and Charity.* 3. *A perfect Cure of our Sicknesses and Diseases: It being Medicine as well as Food.*

BUT that I may proceed more distinctly, and assault your Souls with the stronger Reasons to deliver themselves up to a religious Life (one single piece of which hath such Blessings in it) I shall present you with the profit of worthy Receiving, in these three general Heads; which I shall borrow from a devout Author. We have most Princely Dishes (saith St. *Bernard*) served up to us in the Supper of the Lord, prepared with the most curious and exquisite Art, and they are * *Delicioſa multùm ad ſaporem, very delicious and sweet to the taste; ſolida ad nutrimentum, strong and solid for our nouriſhment; & efficacia ad medicinam, powerful and working for the curing of our Diſeaſes.* Seeing this Sacrament is a Feast, and is called the *Table*, and the *Supper* of the Lord; under these three Heads I shall comprehend those Benefits that may excite every Man to the Examination of himself, and invite us all to this Heavenly Cheer. The things that are

* Serm. 2. *de Cœna Dom.*

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here ſet before us, are, 1. Moſt ſweet, pleaſant and refreſhing. 2. They are ſolid, ſtrengthning and nouriſhing: And, 3. They are medicinal and healing.

I. *Firſt*, * To a well-prepared Palate they afford a moſt ſweet and delightſome reliſh. This Holy Sacrament breeds a Divine Pleaſure, an Heavenly Joy in a right tempered Soul, and overflows it with ſweetneſs more than the Body is ſatisfied with marrow and fatneſs. Now this Refreſhment ariſes,

1. From a great ſenſe which is here given us of the Love of Chriſt, which (as the Song of Songs ſaith) † *is better than Wine.* It is more chearing and exhilarating, more cordial and reviving to think of his dear Love in ſhedding his Blood for us, than to drink the Blood of the richeſt Grape; and therefore the Church ſaith, Ver. 4. *We will be glad and rejoice in thee; we will remember thy Love more than Wine.*

It is beyond a raviſhment to remember, that Men are ſo beloved by the King of Heaven, ſo embraced by the Lord of all the World; and ſtill it is the more tranſporting to conſider, that they feed upon this Lord of Love, and that he gives his very ſelf unto them, and by ſuch ſecret and wonderful ways unites himſelf unto their Souls. And it is moſt of all affecting, and but a little below Heaven, to think that this is our Jeſus, and

* *Delicioſa ad ſaporem.* † Cant. 1. 2.

our Lord; to say as the Spouse in the same Book, * *My Beloved is mine, and I am his.* When God thus lifts up the light of his Countenance upon a Soul, he puts Gladness in its Heart, more than the Joy of Harvest. This is a Marriage-Feast, and therefore full of Pleasure. Here a devout Soul gives it self to him, and he receives it, as we may say, into his Arms; here they plight their Truth mutually each to other; here they engage themselves in unseparable Unions, to hold perpetual Intercourse, and live eternally together in the greatest Affection. As the Bridegroom rejoiceth over his Bride, so the Lord rejoiceth over it; and he speaks not to it merely by his Servants, but he kisses it (as the Spouse speaks, *Cant.* 1. 2.) with the kisses of his own Mouth. So one of the *Greek* Commentators prettily glosses upon those words: Μὴ διὰ πεφθεγμένων μυηστευσάσθω με φησι, ἀλλὰ δι' ἑαυτῆς ὁμιλησάτω μοι. Let me not only be espoused to him (saith the Church) by his Prophets and Ambassadors, but let him come himself, and converse with me. *Rebeckah* went along with *Eliezer* before she knew *Isaac*, and was resolved to be his Wife before he spake with her himself; but at last she beheld him, to whom she travelled, and came into his Arms whose Love she sought, and then was her Joy compleated. Even so the Messengers of God become Suiters to us in the Name of Christ, and woo our Affections to be espoused to him, giving us many Tokens of his Love: And when we consent and resolve to be his,

* Cant. 2. 16.

then

then by their Miniſtry we are conducted into his Arms, and at this Marriage-Feaſt we receive the fulleſt Joys that flow from his Heart unto us.

2. It flows from a ſenſe of the Pleaſures that are in the exerciſe of true Religion. That is the greateſt delight which ariſes from the Soul's own proper *Acts*, and which it feels not only within, but from it ſelf. And the more noble any of its *Acts* are, and the more ſatisfying the Objects are on which they are placed; the higher will the Contentment be which they afford. As much therefore as *Acts* of Piety ſurpaſs all other, ſo much will the Delight, which accompanies them, go beyond all other Delights. And as theſe *Acts* of Devotion, which are performed by the worthy Receiver at this Holy Communion, are tranſcendent to all other Religious *Acts*; ſo will the feeling of them be tranſporting beyond all other pleaſurable Motions in the Soul. It is a rare delight to exerciſe our hearty Faith and Love, Thankſgiving and Rejoicing; and here all theſe *Acts* are in their top and height: and the Soul exerts its greateſt Force, and ſtrains it ſelf to do its beſt. Yea, here muſt needs be the greateſt ſweetneſs and delight, becauſe part of our Duty is Joy and Gladneſs, and we do very ill, if then we do not rejoice. And there is none knows but he that feels it, how pleaſant it is likewiſe to mourn for Sin, and to be wounded with a ſenſe of our Ingratitude, as well as of his Love. There is ſweetneſs in thoſe Tears, which drop from a Heart full of Love; that Sorrow is delightful which

ſprings from the ſenſe of a kindneſs. Here Holy Souls begin to feel the Truth of what our Saviour hath ſaid, * *Bleſſed are they that mourn, for they ſhall be comforted.* It is part of their Comfort, that they can mourn and ſhed a Tear over a ſick Soul and a bleeding Saviour. What Comfort then is there (think you) in the ſenſe of a Pardon, if there be ſuch Comfort in mourning for the Offence? If Tears be ſuch pleaſant Food, then what are Songs and Praiſes?

3. From the hope of Heaven, and the expectation of the eternal Supper, to which this is but a preparatory Entertainment. This is ſome foretaſte to ſtay our Longings, and yet to excite our Deſires after the Heavenly Feaſt above. Here we break our Faſt (as I may ſay) but are made thereby very hungry, till that great Supper come. Here we have but a Prælibation, a little ſhort Antepaſt of ſome rare things to come; yet ſeeing it is an Earneſt of thoſe Things, it creates in a Holy Soul a wonderful Contentment both from its own ſweetneſs, and the hopes wherewith it feeds us. It nouriſhes, I ſay, in us moſt delicious Longings; it makes the Soul even ſwell with comfortable Expectations; and we receive it not only as a remembrance of what was done, but as a pledge of what ſhall be. We taſte not only what he is to our Souls at preſent, but what he will be for ever.

And indeed it is a great part of the pleaſure of his Food, that it hath ſo many Taſtes, and

* Mat. 5. 3.

affords

affords such various Relishes. In it we taste his Love in dying, his Love now that he is in the Heavens, and his Love when he shall appear in his Glory. We taste of the Fruit of his Death, and of the Fruit of his Resurrection also, yea and of his coming again to raise us from the Dead too. We feel what he did upon the Cross; and that which was bitter to him, is sweet to us. We feel what he doth for us now in the Holy Sacrament, and his Spirit makes us taste the Pleasures of Devotion in our Hearts. And we begin likewise to feel what he will do for us, when he shall come to be glorified in his Saints, and to be admired in all them that believe. And how pleasant must it be to a Soul to have all this Cheer? How delightful to think that Christ dwells in us, and we in him? (*John* 6. 65.) How sweet to read that we shall have Eternal Life by Union with him? (*verse* 55.) And how joyful must they be, who carry about with them continually this Hope of Heaven?

4. There arises also a great Joy from a sense how well pleased our Saviour is with the Love of holy Souls. He not only communicates himself to us in this Sacrament, but hath also a kind of Communion with us. He delights to behold our grateful and gladsome Remembrance of him; to behold our Love to him, and our Love to each other. It pleases him to see his People flock together with a greediness to receive him, and forwardness to tie themselves more dearly to him. And therefore the Bridegroom is pleased

to

to uſe ſuch words to his Spouſe as ſhe doth to him. She had ſaid, *Cant.* 1. 2. *Thy Love is better than Wine:* And he ſaith the ſame, only with a greater Extaſy of Affection, *Chap.* 4. 10. *How much better is thy Love than Wine!* And this Book holy Men (the Fathers of the Church) have interpreted of the ſpiritual Marriage between Chriſt and his Church, which is in this Sacrament both repreſented and confirmed. Now what pleaſure hence ariſes to the Soul, when it thinks that its Beloved is pleaſed, and that it rejoices the Heart of Chriſt; every one may know that can love another. *It is the Contentment of their Love that it is accepted, and a great recompence that it is kindly entertained.*

Here is enough (though briefly) ſaid to invite any Voluptuary to become a ſpiritual Man: He muſt have a great deal of the Swine in him, that cannot be tempted by the Delights of this Heavenly Food, which offers it ſelf to his Taſte. Here a Man ſhall be ſatisfied with the Love of Chriſt, with the Pleaſures of all religious Acts, with the Hope of Heaven, which is the Celeſtial Manna, with a Senſe of the Joy in Heaven on our behalf. He hath forgotten ſure the Pleaſures of a Man, whoſe Soul is not greedy to be filled with theſe good things. It is part of the Puniſhment of Wickedneſs to loſe the rareſt Delights here, as well as to ſuffer eternal Pains hereafter.

II. *Secondly*, But that you may not imagine there is nothing to be had here but what doth delight

delight for the preſent inſtant of receiving; you muſt conſider likewiſe, that theſe holy Myſteries yield a ſolid Nouriſhment, and thereby afford us a conſtant Chearfulneſs. They do not beget a pleaſure that lies only upon the Palate; but they are the more pleaſing when they have deſcended as far as the Heart: for there they lay the Foundation of a laſting Joy, by turning the *Affections* of the Heart toward Chriſt. The benefits of this Food are not like to a blaze of Straw, that warms a Man for the preſent, but ſoon leaves him cold; nor like a Flaſh of Lightning, darting through the Soul for a moment, which returns preſently into its Darkneſs; nor like the friſking of the Spirits in our Body after a Draught of Wine, which when the adventitious Heat is over, fall into Sluggiſhneſs again: But they are ſolid and ſubſtantial, like to the warmths of the Sun-beams when there is no Cloud before his Face, nor no Winds to ſweep them away; or rather like the Pleaſures of eating Food, which encreaſes our Strength, and fattens our Bones, and cauſes a durable Chearfulneſs and Vivacity of our Spirits. For Bread, you know, is called the Staff of Life, and that which ſtrengthens Man's Heart; as Wine is that which glads his Heart, and cheareth God and Man.

By a right uſe of this holy Sacrament, all the Faculties and Parts of the Soul are nouriſhed and enlarged. The Underſtanding becomes more full and clear in its Perceptions of Truth; the Will

Will is made more free and chearful in its choice of Good; the Affections more Heavenly and Divine, more forward and compliant with our Wills; the Paſſions more regular and orderly, under better Government and Command. All which would admit of a large Diſcourſe; but ſeeing I have drawn this Tractate already to ſo over-great a length, I will chuſe to ſpeak (and that but briefly neither) of what is moſt ſenſible to every good Man, *viz.* the Increaſe of theſe three great Graces, *Faith*, *Hope*, and *Charity*.

Firſt, *Faith* is hereby made more ſolid and ſtrong, whether we conſider it in its direct or reflex Acts: *i. e.* We do in this Holy Feaſt look more ſeriouſly on the proper Object of our Faith, Jeſus Chriſt, and all the Truths of the Goſpel. We profeſs with all our Souls to embrace a crucify'd Saviour; we ſeal to this Truth which he hath ſealed by his Blood; we make a moſt ſolemn and publick Confeſſion of what we believe; we do moſt ſacredly proteſt that we firmly conſent to live according to it, and obey it. And then if we would reflect and turn our Eyes back into our own Souls, and believe ſomething of our ſelves, we may be able to make a better Judgment concerning our ſelves, and be more confirmed in the Belief that we are real Chriſtians; ſeeing after ſerious Examination and Advice with our ſelves, we find that we heartily love and obey Chriſt's Commands, and ſeeing that in his moſt ſacred Preſence, who is the Searcher of the Heart, we dare confidently avow it,

it, that there is not any thing, though never ſo difficult, which we know to be his Will, but we are reſolved to do it. We are then in the right uſe of this Food, more ſtrengthned both in the Premiſes, and alſo in the Concluſion. As if a Man ſhould make this Syllogiſm or Reaſoning; He that heartily believes in Chriſt, and obeys the Goſpel-Commands, ſhall inherit the Promiſes, and be ſaved; I do ſo heartily believe and obey, therefore I ſhall be ſaved. All theſe three Propoſitions or Affirmations, are, by worthy receiving, much ſtrengthned in us. We do heartily profeſs to believe the Goſpel, and we are more confirmed in our Belief, and in particular of this, That he who doth believe in Chriſt, and obey him, ſhall be ſaved. We ſee before our Eyes ſuch Teſtimonies of God's Love, that we cannot but be full of this Belief, which is a general Faith, and contained in the firſt of thoſe now named Propoſitions. We do likewiſe here renew our Conſent to believe and obey our Lord in every thing he hath ſaid; and this contains the ſecond Propoſition, and is a particular ſpecial Act of Faith. Now what ſhould hinder, but that we may conclude moſt ſtrongly that which is in the Third, *Therefore I ſhall be ſaved?* And then Faith is manifeſtly nouriſhed in every ſenſe that you can take it in; we do directly put forth more lively Acts of Faith, as that implies aſſenting to the Goſpel, and conſenting to obey it. And why ſhould not the Conſequent be, That we may reflect more comfortably and ſolidly upon

on our ſelves, that we are in a ſafe Condition? And that we may continue ſo, there wants nothing but that we be diligent in the uſe of all Means, of which this is one; to confirm and eſtabliſh our Faith more, by often receiving the Sacred Body and Blood of Chriſt.

2. Our *Hope* is here alſo nouriſhed and made more lively. And indeed it muſt be ſtrengthned in proportion to our Faith; for Hope ariſes out of it, and hath its Growth with it, being but the Expectation and Waiting of Faith. Becauſe I believe thoſe things that are promiſed in the Goſpel, therefore I wait for them; the ſtronger therefore that my Belief and Obedience is, the ſtronger will my Hope be. Now he that expreſſes his Faith in Chriſt at this Sacrament, and believes alſo that Chriſt is really preſent there, and likewiſe that he is united to Chriſt through a worthy uſe of it: He doth thereby get a greater reaſon to hope and wait for the other Appearance and Preſence of Chriſt more viſibly and openly, when he ſhall be diveſted of all Signs and Figures, and ſhall reveal himſelf with open Face: When we ſhall not know him ſo much as he that died, but as he that lives, and reigns, and triumphs.

3. Our *Love* hereby is manifeſtly enlarged and nouriſhed, partly by fulfilling one of Chriſt's Commands. He that loves me, keeps my Commandments (ſaith our Lord) and this is one of them, *Do this in remembrance of me.* And partly by laying new Fuel upon the Fire, which it may feed

feed upon: New Conſiderations (I mean) and Experiences, new Arguments and Incentives to Obedience. And partly by knitting and uniting of us in a more cordial Love and Affection to all our Brethren, which is an Expreſſion of Love to him. For he hath ſaid, 1 John 4. 12. *If we love one another, God dwelleth in us, and his Love is perfected in us.*

Now *Faith*, *Hope* and *Love*, what will not they do, what cannot they overcome? All the Craft of the Devil is diſcovered, all his Power is broken, all his Temptations are baffled by this Heavenly Nouriſhment. For if we conſider the *firſt* piece of the Devil's Policy, which conſiſts in magnifying and extolling the Advantages of that Thing to which he would tempt us; it is defeated by the *Light of Faith*, which this Sacrament doth make more clear and ſhining. He uſes all the Rhetorick and Sophiſtry that he hath, to perſuade us that it is a harmleſs or a pleaſant, or a profitable or a credible thing. He paints forth Sin in the beſt Colours, and provides for it the moſt amorous Dreſſes. And as you ſee a Mountebank commends his Medicines, his Balſams and Pomanders with ſo many Amplifications, and Lyes, and Arts of Inſinuation, that he cheats poor ſilly People: ſo doth the Devil puff up the ambitious Man's Mind, and ſwell a Molehill into a Mountain; and he tickles the wanton Fancy with promiſes of Raviſhment in an empty Pleaſure; and to the covetous Heart he ſaith, Thou canſt not tell the contentment that ſo many

ny Bags of Gold, or such a fair Lordship would give thy Heart. And there is no Man but he labours to cast a mist before his Eyes, and to dazzle him with some glittering appearance, in the midst of which he hopes to work his Ends upon him. Now the light of Faith strikes through all those painted shews; and an hearty belief of the Truth of the Gospel (which the Holy Eucharist still encreaseth) makes all these shadows fly away. It will not let us be deceived, as was our Mother *Eve*, with specious pretences, but saith, *Avant*, thou Impostor; away you lying Vanities; tell me not these Tales: *For his Testimonies have I taken as an Heritage for ever, for they are the rejoicing of my Heart*, Psal. 119. 111. And there is no less Power in this Holy Food, to enervate a *second* of his Arts, which is to affright us with the noise of Danger and Mischief, that shall seem greater than all the pleasures of Goodness, if we will not be perswaded but that it is pleasurable. He puts strange Vizards upon all Things, and makes them look as ugly and foully as he can; that so he may make us fly from the Troubles of a mortified Life. He labours to make us believe that there is nothing but Sadness in God's Ways, and it begins perhaps to make us melancholy with the very Thoughts of it. And if this will not do, he will stir up Enemies against us, to discourage us; our own Friends perhaps shall cast us off, or the Fire of Persecution shall burn against us. But now the *Hope* of the Glory of God will make us rejoice

rejoice even in the midſt of Tribulations. Here we embrace alſo a crucified Saviour; and there is no better Livery, than a Garment rent and torn, a Body wounded and abuſed (if need ſhould be) for Chriſt's ſake. There is nothing can affright a Soul that dwells in the wounds of its Saviour, as in the holes of a Rock. Nothing will ſeem difficult to a Heart that is filled with Expectations, to dwell for ever in his Embraces in the Heavens. And now how is the World and the Fleſh confounded, when they ſee good Men rejoice and triumph in the midſt of all Miſeries and Diſcouragements? How do the Devils howl to ſee their Stratagems ſo unſucceſsful, that even Pains are accounted Pleaſures, and Loſſes are accounted Gains, and Torments are turned into Joys, and Priſons are the Gate-houſes of Paradiſe?

The Devil, you will ſay, will ſtudy to be revenged on ſuch Men, and will not ceaſe to vent his Malice againſt ſuch Souls. And ſeeing he knows not how to do them harm but by making them ſin, he will try if like a Serpent he can inſinuate but a part of himſelf at any little hole. He will perſuade them to Self-indulgence in ſome ſmall Crime, that ſo he may bring them to all the reſt; or he will labour to draw them if it may be, within the verge of Sin, into an infectious place, into the Society of a Temptation, hoping that by little degrees and preambles, he may make way for Sin to enter. But the *Love of God*, which is here much inflamed, will make

the Soul of such a quick scent that it may easily perceive his wiles. Love doth extraordinarily enlighten the Soul by its Flames, and will make it more discerning of the least spot that is in it self, and of the least danger that is without. And the more pure and white the Soul grows by *Love*, the sooner will any speck of filth be espied upon it. The more full of Light it is, the more Imperfections will it take notice of, which before were unobserved; as in the beams of the Sun we see a thousand little Atoms or Motes which before were not discerned.

By all this, which in your own Meditation may be enlarged, you see what strength it affords. To which you may add, if you please, that as the Devil hath baits for every Palate, and can humour every Man's Taste, and comply with all Complexions and Dispositions: So is the Holy Sacrament an Heavenly Manna which tastes as every Man wishes, and (as the Author of the Book of Wisdom speaks) * *doth serve to the appetite of the Eater, and tempers it self to every Man's liking, being able to give them all content.*

III. *Thirdly*, But this Bread and Wine being spiritually received, are not only † *Food and Meat, but Physick and Medicine also.* They are means to preserve Health where it is, and to restore it where it is decayed. Though this may seem more doubtful than the two former, and

* Wisd. 16. 20, 21. † *Efficacia ad medicinam.*

you

you may ask how Bread and Wine do signify any thing of this nature; yet I shall shew you, that is denoted by them in Christ's Intention, more than any thing else. For the Bread (as you have seen) doth not represent the Body and Flesh of Christ barely and in general, as it is the Food of the Soul; but in a more especial manner, as the Flesh of a Sacrifice, and that a Sacrifice for our Sin, whereby it becomes not only our *Meat*, but our *Medicine* also. The Food we eat is in remembrance that Christ died for Sin, and so it is healing to our Souls, and killing to our Sins; it purges away our Iniquities, and purifies our Hearts. And so Christ's Blood is here considered as the Blood of the Cross, the Blood of Atonement and Propitiation for us; and therefore we do not receive (as hath been said) bare Bread and Wine, but Bread broken, and Wine poured out. And here you may take notice of the reason why Christ did institute Bread and Wine, rather than Flesh, to represent himself by, unto us. Not because Flesh was used by the *Jews* in their Sacrifices, for so were Bread and Wine; nor only because this was the common Food and Nourishment for the Body, for so was Flesh also: But it is likely Christ chose things without Life, wherein there was no Blood, *viz.* Bread and Wine, because he would shew that no Creature was any more to lose its Life for the sin of Men, and that no more Blood was to be shed for expiation of it. The Passover, which we may call a Sacrament of the Old Testament, was bloody, to denote

Christ's Blood that should be shed; but now that it is shed, the Sacrament, which represents it as already done, is without any bloody Thing. He is shewn to us as one that hath died by this broken Bread and Wine effused; and he shews us likewise that there shall be no more Death, no more Blood shed for us (a full Atonement being made) because it is only Bread, and only Wine. These things then having such a special reference to Christ's Death, the worthy receiving of them must needs be of great force.

1. As an Antidote to take away the Poison and killing Power of Sin. The Blood of Christ doth wash away our Guilt, and takes off all Obligations unto Punishment; and the Consideration that Christ hath died for us, expels the Poison from the Heart which would make us faint and die. It heals the Wounds that Sin hath made; and takes away the Anger of the Sore; it assuages the Rage and the Heat of that Sting which the fiery Serpent had sent unto us, and suffers not the Venom to undo us. The Pardon indeed is granted to us by virtue of the Covenant of Grace, when we unfeignedly repent and believe, *i. e.* when we are converted unto God; but now likewise it is further sealed to such Persons. That which was confirmed before by the Blood of Christ, is now in a sensible manner applied to us, and ratified by the Representations of that Blood. In the use of these likewise we receive an increase of Piety, and get more full Victories over our Sins; and thereby feel more the virtue of the Antidote,

tidote, and have a ſenſe of our Pardon made as lively, as if there was a new Act of Grace paſſed to ſettle it more ſurely upon us.

2. It is of a Cathartical Virtue alſo, and hath in it a force to purge and cleanſe our Souls from their Impurities. As it takes away the killing power of Sin againſt us, ſo it kills Sin in us. By our abiding in the Wounds of Chriſt, Sin is wounded and ſlain. If any of you (ſaith St. *Bernard*) do not feel ſo frequently the ſharp motions of Anger, Envy or Luxury, *&c. Gratias agat corpori & ſanguini Domini*, &c. Let him give Thanks to the Body and Blood of our Lord, and let him praiſe the power of this Sacrament. The Blood of Chriſt quenches the Fire of Anger, the Heart-burnings of Malice and Envy, the feveriſh Heats of Luſt, the raging Thirſt after ſenſual Pleaſures. Conſider what thou art: Doſt thou delight in Drink? Here is a Draught to quench thy Thirſt. Art thou a Glutton? Here is a Morſel that will make thee ſay, *Lord evermore give us this Bread.* Art thou worldly-minded? Here is Chriſt dying to the World, and leaving the World, who will carry thee away with him in his Arms. Art thou fearful to ſuffer any thing for Chriſt? Drink the Cup of the Blood of Chriſt, that thou may'ſt be able to ſhed thy own Blood for Chriſt. Give (ſaith *Cyprian*) * the Cup of Chriſt to thoſe who are to drink of the Cup of Martyrdom. Art thou afraid of the

* *Calicem ſanguinis Chriſti bibas, ut poſſis propter Chriſtum ſanguinem fundere.* Cyprian.

power of the Devil? Christ, O Man, comes here to take possession of thee. And as he upon the Cross spoiled Principalities and Powers, triumphing over them; so mayst thou do also in this Sacrament of the Cross. Art thou afraid of growing cold and dead in good Duties? Thou drinkest the Blood of Jesus that is full of Spirit, and will warm and enliven thy Heart. Whatsoever Sin thou hast unmortified, bring it hither, and nail it unto the Cross of Christ till it be stark dead. And to whatsoever good thou would'st be animated, shew thy Lord thy desire to it, and shew him his Blood to move him to bestow it. Only remember that it works not as Physick doth in a natural, but in a spiritual manner. It works as a Sacrament, and requires thy inward, rational and spiritual Operations; and then thou wilt find the profit of it to be greater than all that I have said. Some of the old Heathens represented Plenty and worldly Happiness, by a Man with Bread in one Hand, and a Cup in the other, and a Crown of Poppy about his Head, which signified Sleep, and emptiness of Care and Trouble in the midst of abundance. That Man thou mayst be, for by this Bread and Wine is exhibited to thee all Plenty of Grace, and Blessing of Peace and Comfort. Thou mayst lay down thy self in Peace, and sleep quietly; not in the lap of the World and carnal security, but in the bosom of our Lord, solacing thy self in his Love, and saying, *Thou hast put gladness in my Heart, more than in the time that their Corn and Wine encreased*, Psal. 4. 7.

Let

Let me ſay therefore to every holy and well-diſpoſed Soul in the words of St. *Ambroſe*, *Venias, venias ad cibum Chriſti, ad cibum*, &c. Come, come to the Food of Chriſt, to the Food of the Lord's Body, to the Banquet of the Sacrament, to the Cup wherewith the Affections of the Faithful are inebriated and made drunken; that thou mayſt put off the Cares of the World, the Snares of the Devil, and the Fears of Death; and that thou mayſt put on the Comforts of God, the Delights of Peace, the Joys of Pardon, more ſweet than all the Pleaſures of a Paradiſe.

And Thou, O Lord our God, who doſt provide Food for all Creatures, and haſt given all Creatures to be Food for Man; and feedeſt not only his Body, but his Soul alſo; and giveſt him for his Soul, not only thy Holy Word, but the bleſſed Body and Blood of thy Son: Do thou cauſe all our Hearts to burn with Deſires after Thee, who art ſo full of Love to us. Make every Chriſtian Soul to reliſh and ſavour the things of God. Prepare every one by a full digeſtion of thy Heavenly Word, to receive likewiſe this divine Nouriſhment of their Souls. Stir up all their Hunger after this Feaſt. Excite all their longing Appetites after this Heavenly Manna. And let this be the Voice and hearty Language of every one that reads this Book: Give us, good Lord! Give us evermore this Food. Amen, moſt gracious God, for Jeſus Chriſt his ſake. Amen.

CHAP. XIX.

The Danger of coming hither unprepared, opened in seven Considerations; relating partly to the good, partly to the bad. Which are not intended to affright Men from coming, but to move them to come advisedly and with well-prepared Souls. For he sins that stays away, as well as he that comes unworthily. The Excuses that Men pretend for their staying away, shewn to be frivolous.

AS the Sun and the Showers make those Plants more tall and beautiful which have any living Roots in the Earth, but on the contrary do putrify and dry up those whose Roots are dead: so it is with this Sacrament, which renders their Souls more fair and flourishing who receive it rooted in Love; but those are more dried and hardned by it, and tend more to Corruption, who have no Life at all in them whereby to convert it into their Nourishment. Or as you see it is in corporal Nutriment, those Meats which give a plentiful increase to sound Bodies, do more weaken and infeeble those whose Stomachs are corrupt; and the higher and fuller the Nutriment is, the more Corruption doth it breed in those that are infirm, and not apt to receive it. So it is in this sacred spiritual Repast; the greater and more large stock of Spirits and Strength it is apt to afford to a Soul that fits it self to receive it, the more Distempers and Weaknesses doth it leave in the Spirit

Spirit of him that cares not what he does, so he may but have it. Let me wish therefore every Man to approve himself to be a sincere Christian, and so let him eat of this Bread, and drink of this Cup; for as the Benefits are great if we use it aright, so are the Dangers great if we mind not what we do. Presume not to draw nigh hither in your dirty Garments: Let not your Souls stand in God's Presence all nasty and filthy. Lay not unwashen Hands upon his Table, and let not your Feet tread in his Holy Place, unless they walk in the ways of his Commandments. Let not him whose Mouth is full of Cursing and Bitterness, of Blasphemies and Revilings, of corrupt and rotten Communication, dare to put this Bread into his Mouth. Let not him that sits with the Drunkard, and delights in strong Drink, be so bold as to take this Cup into his hand. Let not the covetous Miser that hugs his Mammon, be so fearless as to come to this Feast of Charity. Let not the Heart that is fill'd with Wrath, and Hatred, and Uncharitableness, presume to sit down at this Feast of Love. Let not that Hand stretch forth it self to receive the Body and Blood of Christ, which is dipt in Blood, or defiled with unlawful Gain. Let every Man that works Iniquity, and lives in the neglect of any known Duty, or is not careful to know it, fear and stand in awe, and keep at a distance, and instantly fly from his Sin, which must thus make him avoid the Presence of the Lord, and the Society of the Faithful. Yea, let not the most holy

ly Perſon dare to draw near to God in this Duty, till he hath trimmed and dreſſed up his Soul; till he hath ſnuffed his Lamp, and made it burn more clearly; till he hath excited thoſe Affections in his Heart, which are moſt proper to this Action; till he hath conſidered what he is about to do, and hath put himſelf in a meet Diſpoſition to be ſo familiar with God. For,

1. Though he hath ſome Goodneſs in him that comes unprepared to the Lord's Table *, yet he may be guilty of the Body and Blood of the Lord. So the Apoſtle ſaith the *Corinthians* were (who profeſſed the Faith of Chriſt) becauſe they did not diſcern the Lord's Body, nor minded for what ends they did communicate. He offers a great Diſreſpect to the Body and Blood of Chriſt, and is guilty of Irreverence to it, who makes not ſolemn and ſerious Addreſſes to him, and comes with no more Purity and Cleanneſs into the Preſence of the King, than he would take care of in the Preſence of an ordinary Man. He makes as if Chriſt was his Fellow, and that a Man may come as rudely into his Company, as if he were coming into his own Houſe, and ſitting at his own Board.

2. A good Man that eats unpreparedly, and without foregoing Conſideration, may eat and drink † *Damnation* to himſelf, *i. e.* he may bring upon himſelf bodily Judgments, when he minds not ſeriouſly the religious ends of this eating and

* 1 Cor. 11. 27, 29. † 1 Cor. 11. 29.

drinking.

drinking. For so the word κεῖμα is to be understood, as it relates to the believing *Corinthians*, as is manifest from *ver.* 30. For this cause many were *weak*, and others *sick*, and others were *dead*. The Cause he speaks of, was their unworthy eating and drinking, *i. e.* their maintaining Pride and Contempt of their poor Brethren, their Uncharitableness and want of Love, even when they were doing this Sacred Action. This caused God to scourge them, and inflict some Punishments upon their Bodies, that he might awaken and save their Souls. Every Sin may be the Cause of Diseases, but this in particular is noted as the Author of those Diseases that rage among Christians. Take heed then how thou comest void of Humility, or Brotherly-Kindness, or not attending what thou art there to do. He that drinks thus unworthily, may have a Poison run through his Veins; the Wine may breed the Stone in his Kidneys or Bladder, and the Gout in his Joints; an Ague or Fever may have a Commission to invade his Blood: Or if none of these fall upon him, it may bring a Curse upon his Goods, or Relations, or good Name. Every time thou receivest, and art not a Man that examinest thy self, for any thing thou canst tell, thou killest a Child, or Beast, thou blastest thy Corn, or callest for Worms and Caterpillars upon thy Fruit. And if we go on, and will not amend in this thing, whereas God doth now plague us with many Sicknesses, he may in a short time send the Pestilence, and sweep us away with the

the Besom of Destruction; he may depopulate our Parishes, and leave but a few Communicants.

3. As for a wicked profane Person that approaches hither with some slight Intentions to leave his Sin, in which perhaps he the last Week lived; he is guilty of the Body and Blood of the Lord in another sense: He is a kind of Murderer of the Lord of Life; he makes his Wounds bleed afresh; and he pierces his Sides with a greater Cruelty than the *Roman* Soldier; he grieves and wounds him more than the *Jews*, that wrung his Blood out of his sacred Body; for he brings that before him which he hates more than he did Death, more than the Nails and the Cross. He pricks him with that which is sorer to him than the Spear which was thrust into his Side. He knows he should do better; when they did they knew not what. O how doth it trouble the Heart of our Lord to see Men lay that in their Bosom, and cherish its Life, which was the Cause of his Death! Yea, how grievous must it be unto him to see them do this, even when they come to commemorate his Death! This Sin of unworthy receiving, doth strike above the rest to his Heart; seeing all his Pains cannot make them leave their Sins. It is as if a Child should kiss the bloody Knife which killed his Father; when he comes to make a solemn Declaration against the Authors of his Death, and pretends to take Vengeance upon them as Villains, for such an unpardonable Fact.

As

As if a *Roman* ſhould have run into the Enemy's Camp, having made a large Commendation of that Act of *Decius* in dying for his Country. And there is one Sin that ſeems more manifeſtly than others, to open the cloſed Wounds of Chriſt; that is, Hatred and Enmity in our Hearts, which I doubt few of the common ſort are free of. He that comes with his Heart full of Paſſion and Anger, and Rage againſt his Brother, what doth he but rend and tear the Body of Chriſt in pieces? He ſeparates and divides, as much as he can, one part of it from another, and in a moſt formal manner kills him afreſh in his Members, who are called his Body. Whoſoever hates his Brother is a Murderer; whoſoever divides one Man from another, he doth what he can to rend the Body of Chriſt, and to deſtroy that which is as dear to him as his Life. Now whoſe Heart would not faint and ſwoon to think of being guilty of his moſt Sacred Blood? There is no ſuch Load to the Conſcience, as to ſhed innocent Blood: Who then can have a Heart ſtrong enough to bear him up under the Crime of being guilty of the Body and Blood of the Son of God?

4. And that is the fourth thing I would have ſuch Perſons to conſider, that they eat and drink Damnation to themſelves in a more ſpiritual Senſe than the *Corinthians* did; that is, they make themſelves liable not only to the Plagues of God in this Life, but to his everlaſting Anger in the World to come. You have ſeen already that

that in this Sacrament we make a ſolemn Profeſſion of our ſelves to be Chriſt's Diſciples, we vow our ſelves to his Service; what doth he then but call for all the Curſes of God upon his Head, who takes no care to keep thoſe Engagements? We here profeſs to believe the Goſpel, and to ſubmit our ſelves to it; now the Threatnings of Chriſt are a part of his Goſpel, which we chuſe here to fall under, if we do not obey his Commands. We here receive Chriſt, who is repreſented to us by the Signs of Bread and Wine. He therefore who embraces him with a dead Faith, that works not by Love, what doth he elſe but damn himſelf? He profeſſes Chriſt as ſolemnly as any Creature can do, but he lives not according to him: His own Faith then and Belief will condemn him. And let that Man think that he departs from the Lord's Table, expoſed to all the Miſchiefs in the World that can fall upon a Man unprotected from above. The ſhadow of the Lord is departed from his Head, and he lies open to all the Thunderbolts of Heaven. And beſides, he conſigns himſelf over to eternal Death; he binds himſelf to endure the Torments of Hell-fire. When a Man can think of Chriſt, of his Death, of his Love, and yet love his Sin, and keep the Traitor in his Breaſt; it will at laſt prove a Traitor to him, and hale him to the moſt fearful Execution. The Flames of Hell will be the hotter, becauſe the Blood of Chriſt will not quench them: The Anger of God will be more incenſed, becauſe Men blew it up

up by their Sins, notwithstanding the Stream of Blood which flowed from the side of his Son to slake it. And you will see that he is in greater danger of Hell-fire than other Men, and that he drinks Damnation, if you consider that which follows.

5. Such a profane Person doth, by this Act, more harden his Heart in his Sin, and makes it more obdurate against all the Methods of God. It may be in the heart of some to say, that there is no such danger of Damnation; for a Man may repent, and though he do not now leave his Sin, yet hereafter he may be out of love with it. But this Imagination will soon fly away, if you set but the Light of this Truth (and those that follow) against it; That a Man's Heart becomes more obstinate and unmalleable, who is not soften'd by Christ's Blood, and goes on in Sin, though he then perhaps entertain'd some Resolutions against it. This Bread will turn into a Stone in such a Man's Heart, and it will become as hard as the nether Milstone. He that can sin, though he remember often such a Love that is in Christ, and so great Evil as is in Sin, and though he come and make Engagements and Professions of Love to him, must needs be very stupid and senseless. And God withdrawing his Grace, Christ departing away from such an unhallowed and impudent Creature, must needs make his Heart more seared, and his Condition more dangerous. When he approaches to a Soul, and finds it a Nest of unclean Birds, his Holy Spiri

Spirit will take the Wings of a Dove, and fly away to a cleaner and whiter Habitation. Or rather, if we refuse to hear his Law, and obey his Word which is preached to us, he will not come to us when we are so bold as to take this Covenant into our Mouths, and yet hate to be reformed. And if he will not come to us, what can follow but Coldness and Hardness, by reason of his Absence?

6. The Devil enters into that Heart which Christ leaves. If the Lord can find no room in us, we become fit for seven more foul Spirits than dwelt in us before. God leaves Men more to the power of Satan, when they offer such Contempt unto his Son. The Powers of Darkness rush with greater Fury, and with a greater Throng upon such a Person that loves to be in Darkness in the midst of such Heavenly Light. The Serpent may infuse his Venom more into their Spirits, as well as sting their Bodies; and he gets a stronger Title to them after they have offered such an Affront and Mockery to the Son of God.

7. It must needs be hard for such a Person to get a Pardon, because he sins even against that Blood by which the Pardon is to be obtained. Upon what score can he sue for Forgiveness, who made so light of the Covenant of Forgiveness? What will he plead for himself, who makes so little Conscience of keeping Christ's Commands, that he breaks them all at once? for he that doth not heartily entertain Christ when he is so tendred, and submits not himself to him,

him, he refuſes all the Goſpel, and rejects all that he ſays. I tell you it will coſt a Man many a Tear, and a very ſad Repentance, before he obtain the Mercy to wipe off thoſe Stains which the Blood of Chriſt leaves upon the Soul. He muſt be waſhed in that very Blood which he uſes ſo irreverently, and which he can ſin againſt ſo boldly; and what a ſtrong Faith muſt he have that can think this is ſo eaſily to be obtained!

Let no Man then approach hither that is in love with any Sin; whoſe Heart is not ſo broken for his Rebellions, that he verily thinks in his Conſcience he ſhall leave them. Let him bring nothing into the Preſence of Chriſt which his Soul hates; unleſs he intend to be worſe than a *Jew*, who did not own him to be the Chriſt. And if any Man do find, upon good Conſideration, that he and his Sins are ſo fallen out, that they ſhall never agree again, and therefore deſires here to make an open Defiance of them, and join himſelf moſt ſolemnly in a Friendſhip with Chriſt; let him be infinitely careful afterward, that he do not return with a Dog to his Vomit after he hath eaten this Sacred Food.

But let me add this, that I do not ſay all this of the Danger that is in this thing, that *you may not come* (as St. *Chryſoſtom* * ſpeaks) *but that you may not merely come.* For as to come on any faſhion is very dangerous; ſo not to come at all

* Ταῦτα λέγω ἐ ἵνα μὴ προσίωμεν, ἀλλ' ἵνα μὴ ἁπλῶς προσίωμεν, &c. *Hom.* 24. *in* 1 *ad Corinth.*

is certain Famine and Death. As he may surfeit and kill himself that is a Glutton; so it is most certain that he perishes who fasts and never eats at all. If it be a Duty to do this, then there is a Punishment annexed to the neglect, as well as to the ill performance of it. There is a Danger in not coming, as well as in coming unworthily. God is angry at one Sin as well as at another; and if he shall be condemned that doth this ignorantly, or in love to his Sins, or in half Hatred to them; so shall he be that stays away, and will not get Knowledg, nor leave his Sins. He that eats irreverently, is guilty by profaning of Christ's Body, and so is he that eats not at all, by despising of it, and preferring his Lusts before him. As he eats Damnation to himself; so doth the other, by not eating, judg himself to be in a damnable Condition. For if we cannot partake of his Body and Blood here, how can we think our selves fit to feast with him hereafter? Many think that they are safe if they venture not upon these holy things, and it disquiets them to come in their Sins; but it never troubles them that they stay away and continue in their Sins. These Mens Consciences are but half informed; and I seriously wish them not to endure in that Condition, wherein they judg themselves unmeet Society for Christ and the Faithful. Remember that you not only live in Sin, but add this Sin to all the rest, that you do not come to remember Christ, and shew forth his Death. He that breaks one of the least of his

his Commandments, and lives in the known Neglect of it, shall be called least in the Kingdom of Heaven, *i. e.* shall be deemed not to belong to it.

Away then with this supine Negligence, * *Cleanse your Hearts ye Sinners, and purify your Hearts ye Double-minded.* Purge your Souls by hearty Sorrow, by humble Confession, by great Contrition, by a professed Hatred and Detestation of all your Sins. † *Mortify your Members that are on the Earth, Fornication, Uncleanness, inordinate Affection, evil Concupiscence, and Covetousness. Put off all these, Anger, Wrath, Malice, Blasphemy, filthy Communication out of your Mouth. Lye not one unto another: But put on, as the Elect of God, Bowels of Mercy, Kindness, Humbleness of Mind, Meekness, Long-suffering, forbearing one another, and forgiving one another; if any Man have a Quarrel against any, even as Christ forgave you, so also do ye,* &c. And come hither to strengthen your Resolutions, and to confirm your Purposes. Come and renew your Vows of holy Living, and protest in the sight of God and his holy Angels, and before his faithful People, that you will be the Followers of the Lord Jesus. Do not weep and mourn, and afflict your Souls for a day; do not banish your Sins for a little time, that you may entertain them afterwards with a greater Kindness; but give them an eternal Divorce, and bid them never think to return again. Do not

* James 4. 8. † Col. 3. 5, 8, 12, 13.

go a little back from your Sins, that you may take your Riſe, and leap into them with a greater Violence; but fly from them as from the Devil, and the Mouth of the Pit, reſolving never to caſt a friendly Look upon them any more. And then come to Chriſt, and cauſe Joy in Heaven at the return of a repenting Sinner. And if thou takeſt upon thee his Yoke, why ſhould there not be Joy on Earth too? Why ſhouldſt thou not come and praiſe the Lord for his Goodneſs to thee, and make the Faithful rejoice with thee that they have got more Company at this Holy Feaſt?

But I am very ignorant, will ſome ſay, and I dare not come for fear I underſtand not theſe Myſteries. I anſwer, That it is very well if thou art ſenſible of thy Ignorance, for then there is Hope thou wilt labour after Knowledg. And it is not hard to underſtand the meaning of theſe things, but very eaſy; for our Lord hath made his Sufferings ſenſible to us in theſe Signs, that we might more eaſily remember them, and be more quickly moved by them to due Affections to him.

But I am afraid my Heart is not right, ſaith another, and that I am cheated with the ſhadows of Faith and Repentance. Let that Man who ſpeaks thus, tell himſelf what he means by true Faith which he would find in himſelf. Is it a Perſuaſion that God loves thee? Is it a reſting on Chriſt for Salvation? A thouſand to one this is the Miſtake which troubles many. But that

Faith

Faith is another thing which the Gospel speaks of, which will be soon understood, if thou understandest what the Gospel is which thou art to believe. The Gospel is to be considered either as a Narrative, Relation and Report of what Christ Jesus was upon Earth, and of what he hath done, and suffered; of what he taught, and what he now is in the Heavens. It is an History of his Life and Death, Resurrection, and Ascension into Heaven, there to sit at God's right Hand; and it is a Sermon concerning Christ's Doctrines, of his Commands, Promises, and Threatnings. Or, Secondly, it is to be considered as it is a Call or Proclamation, an Offer or Tender of Pardon, Grace and Salvation to all that will accept of them on the Conditions that are propounded. Now Faith is first an *Assent* of the Mind and Heart to that Report, a firm Persuasion that all is true that is said in the Gospel; and, secondly, it is a Consent to that Offer, an Acceptance of that Invitation, an Embracement of all that is there tendered, by yielding up of our selves to obey the Lord Jesus in all things. This is receiving of Christ, this is believing in the Son of God. And there are many Acts of Faith to be in thy Heart, before thou canst lay hold of the Mercy of God, and be confident that thou art accepted of him. And proportionably to thy sincere and hearty Consent to obey him, will be thy Persuasion of an Interest in that Mercy. If thy confident Relying on him for Salvation, exceed other Acts of a lively

Faith, it is to be ſuſpected of too ſudden a Growth, and thou hadſt beſt fear it ſtarts not up too high. But conſider with thy ſelf, doſt thou believe the Goſpel? Doth thy Heart ſubmit to that way of Salvation there propoſed? Art thou devoted to the Service of Jeſus? Then be of good Comfort, if not confident; come and ſtrengthen thy Faith, that thou mayſt ſtill do as thou haſt reſolved. This is one of the Commands of the Goſpel which thou doſt believe; and therefore if thy Faith be true, obey it.

But a third ſaith, That he hath ſo much Buſineſs that he cannot prepare himſelf. But conſider, I pray you, in the fear of God, what greater Buſineſs can there be than to work out our Salvation? Had not they Buſineſs (as they pretended) of great import, to whom the Lord ſaid, You ſhall not taſte of my Supper? Conſider whether thou canſt not bring thy Buſineſs into a leſs compaſs, or may it not be let alone till another time? I cannot believe that any Man is ſo imployed, that conſtantly when he is to receive the Sacrament, he muſt omit it, or be a great Loſer. It is incredible that his Buſineſs muſt be done juſt in that nick of time, and that none elſe will ſerve. But how comes it that Men can find time for Sports and Recreations, for Viſits and friendly Entertainments; and yet can never be found at leiſure when Chriſt comes? And beſides, what do Men mean by Preparation? Are they ſo imployed that they cannot read, nor pray ſeriouſly, nor praiſe God for his Mercies?

Mercies? If they be, they are moſt dangerouſly buſied; it were good for them they had not half that Riches which will not let them go to Heaven. But if they be conſtantly free for ſuch good Duties, then they are making daily Preparation for this ſort of Prayers and Praiſes. *There is none need be unprepared by Buſineſs for this Duty, who are not unprepared for all other.*

But there are wicked Perſons that communicate, ſay ſome other. Theſe it ſeems have time enough both to obſerve themſelves and others alſo. Then, I hope, they have reproved and admoniſhed their Brethren, and they pray continually for them, or elſe why do they ſpeak of them as ſo wicked? None is to be deemed ſo wicked as to be excluded from our Society, unleſs he refuſe Reproofs, and reject our good Counſel, and withſtand all the Means of Amendment. But who made thee a Judg of the matter? Canſt thou determine who are fit to be debarred all Chriſtian Society? If it belong to ſome other Perſon to judg of him, do not take upon thee his Office. If he do not his Office, go and tell him of it; and if he ſtill neglect his Duty, do not thou therefore neglect thine. If he will not do what becomes him, do not thou therefore refuſe thine own Food, and ſtarve thy Soul out of I know not what Peeviſhneſs, that all things cannot be according to thy Deſire.

But perhaps this Caſe may be thought worthy of particular Satisfaction, and therefore I ſhall beſtow a whole Chapter upon it. This only I

desire, that none would make it a matter of Quarrel which I propound, but look upon it as a Desire after Peace.

CHAP. XX.

The great Excuse of many unmask'd; which is, That wicked Men are permitted to communicate: in which is shewn the Process that is to be used, before we refuse to communicate with those that are bad.

The Conclusion.

I. AND first, I suppose, every sober Christian will take this for a Truth, That no Man is to judg another so wicked as to refuse his Communion, till he be cast out of the Society of the Faithful for his Wickedness. No modest Person will be so bold as to pass his Censures upon a Man whom the Church hath not yet censured. It is too much Arrogance for a private Man to make himself the Judg of all his Brethren. And such a Pride may deserve as severe a Censure, as that Wickedness which he is pleased to condemn.

II. Secondly, I think this will not be deny'd neither, That they in whose power it is to remove the Wicked from Communion, are not to do it hastily. Two or three Thoughts will serve

ſerve many private Men to the refuſing of their Brethren. Some paſſionate Diſcourſe ſhall provoke them to ſeparate from all thoſe whom an Hour before they owned. And if they change their Thoughts ſo ſpeedily, they are very unfit to judge of ſuch a weighty Matter. But then they that are Judges, muſt take great heed that their Zeal do not out-run their Knowledge; and they muſt beware they uſe not ſevere Medicines, when more mild and gentle will cure the Diſeaſe. Is God haſty in judging of us? Doth one Sin make him withdraw his Grace? Doth not he wait to be Gracious? And is he not ſlow to Anger, and of great Mercy? Doth not he uſe many means to amend us, before he ſends Sickneſſes, or ſuch Puniſhments upon us? The Miniſters of the Goſpel are then to imitate their Maſter, and to proceed very ſlowly unto any ſharp Courſes, though they tend to Mens Recovery.

III. Thirdly, We muſt take therefore the Method which Chriſt hath preſcribed, before we jugde a Man ſo wicked as to be Un-churched. And that is this.

1. There is an expreſs Command of *fraternal Admonition*, 1 Theſſ. 5. 14. Every particular Chriſtian that ſees his Brother in a Fault, is bound to admoniſh him, to open his Eyes, to awaken him out of his drowſineſs, and ſtir him up to Repentance. It was a barbarous ſaying of *Cain*, Am I my Brother's Keeper? If we be Brethren, we ought to have a Charity to each other; and

and none can be greater than this, to reprove a Sinner, and endeavour his Amendment. And ſo our Saviour bid every Diſciple (*Mat.* 18. 15.) when his Brother treſpaſſes againſt him, that he ſhould go and tell him of it privately between them two. What a great deal would the Devil loſe, if this were practiſed as faithfully as many other Duties are? Nay, if Men were as ready diſcreetly to reprove, as they are raſhly to condemn, his Kingdom would be in danger to be ruined. For not only thoſe Quarrels that are in the Church might be hereby reconciled; but a very noiſome part of Man's Life would be ſanctified and perfumed. Their backbitings, their evil ſurmiſings, their whiſperings, and ſpeaking evil of one another, would at once be amended, together with their uncharitable Separations. And I would to God that they who have ſuch a care that there ſhould be no wicked in the Church, would not tell *others* that ſuch a Man is wicked, before they have told *him* ſo, and endeavoured his Reformation. This would be a great Charity to him, by hiding his faults from being more publick; and no leſs Charity to our ſelves, by converting a Sinner from the errour of his ways, and ſaving a Soul from Death, which will hide a multitude of Sins.

2. If this prevail not, he is to get two or three honeſt Men beſides himſelf, to do this Duty with him. So our Saviour preſcribes in that place, *Mat.* 18. 16. We muſt not preſently give a Man up for incorrigible, if our ſingle Admonition be

be not received or followed; nor muſt we divulge his Faults, and ſpread them any further than is neceſſary for his Amendment. And perhaps the Fault may be known to more than one; in which Caſe they that are of beſt Knowledge and Affections, ſhould undertake his Cure, and cover his Sin that it be not known unto all Men.

3. But if he refuſe to hearken to theſe Mens good Counſel, then let them tell it to the Miniſter, whom God hath ſet over them; and let him privately admoniſh him that hath offended, with all Love and Gentleneſs. And as the former was a *fraternal*, ſo is this a *paternal* Admonition. And if his Fault be known to him before, then he is bound to admoniſh him, both as he is a *Brother*, and as he is a *Father*. And I ſuppoſe his Charity will be ſo great, as not to think one Entreaty to be enough; but he will extend it to repeated Beſeechings, before any courſe more ſevere be uſed. Or he may take, after many Admonitions, ſome few with him to be both Witneſſes of what he doth, and alſo to make it more ſolemn and effectual to the Sinner.

4. But then if after this ſort of Admonition, the Party continue unreformed, the higheſt Authority in the Church is to be implored againſt him; that *he may be rebuked before all*, as the Apoſtle tells us, 1 *Tim.* 5. 20. For as the private Perſon was to do it by himſelf, and then before others; ſo is the Miniſter likewiſe to uſe a firſt

and

and ſecond Admonition anſwerable unto theirs. He is in the Face of the Congregation to exhort him to Repentance, to pray for him that he may repent, which in all likelihood will amend him; or at leaſt *dum unus corripitur, plurimi emendantur*, many will fear the like Correction. He that ſaith this is to defame a Man, doth himſelf defame the Goſpel, and finds fault with the method of Chriſt to do Men good. He doth ſhame himſelf, *qui facit quod argui debet, non ille qui arguit:* He that reproves another, doth not defame him, but he defames himſelf by deſerving of Reproof. And it is a greater ſhame to commit it, and continue in it, than to be reproved for it, and amend it.

5. And if after theſe two Admonitions of his and theirs, he doth not amend, then let him be rejected and caſt from the Communion of the Church, as the Apoſtle ſaith, *Tit.* 3. 10. *i. e.* Let him ſpeak to all the Congregation to avoid ſuch a Man as an infectious Perſon; and not keep Society and Converſe with him. Let him charge them to withdraw themſelves from his Company, and not to maintain familiarity with one ſo incorrigible. For you muſt know (which People little conſider) that they that you will not hold Communion with at the Lord's Table, you are not to hold Converſe with at your own. Now what a deſperate Sinner muſt he be, that we would thus uſe? And how long ſhould we wait before this ſeverity be exerciſed? And yet we cannot ſatisfy our ſelves (as far as my weak

weak Understanding can judge) in abstaining from his Communion till this Course have been taken with him. And let me say it with as much Confidence as it hath Truth on its side, *That the way of the Church of God hath not been to gather the Godly from among the Profane without any more ado, but to cast out the Profane from among the Godly, after all this Labour.* Believe it, corrupt Members are of the Body, till they be cut off; and no wise Man will use such a sharp Remedy, till he sees it will gangrene and indanger the Body. He must first use corroding and healing Plaisters, sharp Reproofs and mild Admonitions. But without any of these, to suppose Men ungodly, and gather a select number out of them, is a Path which the People of God have not trod, a Practice which they have not been acquainted withal. I confess the Crime may sometime be so great, that all these Courses are not to be taken; but an Adulterer, a Fornicator, or such like, is to be debar'd Christian Communion without this Process, till he have given sufficient Proof of his Amendment. But because we live in *Face Romuli*, and there is little Order amongst us, let me suppose that they to whom it belongs, do not do their Duty, and take this Course.

IV. Fourthly, Let it be considered, both that it is no part of thy Duty to judge concerning the state of other Men, and that thou canst not answer the neglect of thy Duty, because other Men neglect

neglect theirs. Christ bids thee to do this in remembrance of him; if others will not do it so as they ought, that is no just Cause for thee not to do it. How can another Man's Sin be a reason for thy Sin? Why should his not being removed, be a cause of thy removing thy self? If the Minister do not his Duty in every thing, do thou do thine, or else you are both alike. He is negligent in not admonishing them that offend, and thou art negligent in not remembring of Christ's Death, and deservest to be admonished also.

V. Fifthly, Let it be considered also, that when thou dost receive, thy Communion is with the rest of the Church, and not with him that receives not aright. He only eats the Bread and drinks the Wine, but receives not Christ; and so thou dost become one with him. All the Communion thou hast with him, is only *Natural*, not Moral nor Spiritual. His bodily Presence is there; and as to eating and drinking, thou dost as he doth; but when thou considerest the manner of the Action, which is the morality of it, thou dost not communicate with him, nor dost what he doth. For thou dost all in another sort, for other Ends and Designs than he doth; so that in a right Understanding there is no Communion between you. And then why shouldst thou sever thy self from Communion with the Body, for fear thou shouldst have Communion with a Sinner, which after thou hast declared

declared thy hatred of his Sins thou canſt not have?

VI. Sixthly, But if thou feareſt that his bodily Preſence will do thee any harm, why mayſt thou not as well think that thy bodily Preſence will do him good? Thy Goodneſs may as much avail him, as his Sin infect thee. You have influence upon each other (as to harm or benefit) both alike, and that is none at all.

VII. Seventhly, But perhaps you fear that your Preſence with him is an approving of his Sin, and you ſhall be taken to allow his Vices. Theſe are mere Fears and groundleſs Jealouſies; for there is no Man that doth ſo interpret it. It cannot ſignify ſo much, unleſs the Congregation ſo underſtand it, which no wiſe Man will do. And if you cannot be otherwiſe ſatisfied, go to the Miniſter, and profeſs to him, and as many of the Congregation as you pleaſe, that you diſlike the ways of ſuch a Perſon, and diſallow of the Sins wherein he lives, and that you intend not to have any Communion with him, though he be preſent with you.

VIII. Eighthly, and if you fear that the Sinner himſelf will make an ill uſe of it, and think himſelf to be good, becauſe he is in good Company, you have a Remedy at hand for that, which is private Admonition and Reproof. And I deſire thoſe that are ſo ſcrupulous, ſeriouſly

to

to consider whether they have by good Counsel and Advice, laboured to reform this sinful Neighbour. If not, then what Hypocrisy is it to complain of mixt Communions, and that he is there; when thou hast not done what thou canst to hinder it by making of him better? He that saith he cannot with any Comfort partake with such a Person, should rather consider with what Comfort he can live in the sinful neglect of such a plain Duty, as that is, of admonishing his Brother. It is the part of a Christian not to condemn his Brother, but to labour to make him better: Not to refuse Communion with him presently, but to associate himself with him, to persuade him to amend.

IX. Ninthly, But if thou hast performed this Duty carefully, then he cannot presume thou lovest his Sin, though thou lovest him; nor will any Sin which he afterward commits, be imputed to thy neglect; nor will the Sin of his receiving unworthily be laid to thy Charge, because thou didst what thou couldst to prevent it. It can only be matter of thy Compassion and Sorrow, but not thy Burden and Trouble, that another doth not do his Duty when thou hast done thine. And all God's Servants in all Ages of the Church, have received Comfort in such mixed Communions, and have patiently waited till Christ's Course was taken with Men for their Reformation. And it is to be feared that such Objecters seek for too much Comfort in outward Things, and

and diſcomfort themſelves in their own Fancies; *Whereas their true Comfort lies in doing their Duty faithfully to God and to their Brethren, and in the Mercy of God in Chriſt.* And if they look for other Comfort, they will be deceived, for the Net of the Goſpel brings both good and bad to the ſhore; and where there is Wheat, there are Tares many times alſo.

Let no Man therefore plead this or that in excuſe for his not coming to the Lord's Table, but reſolve hereafter carefully to perform ſo neceſſary a Duty. Let the Sinner quit his ſtate of Sin and Death, and ſo come and eat of the Bread of Life. Let the ignorant come into the School of Chriſt, and proceed till they come to the higheſt Form, to the upper Room where this Feaſt is prepared. Let thoſe that are at enmity with their Neighbours alſo come; let them only firſt go and be reconciled to their Brethren, and ſo let them offer their Gift. Let thoſe that have a multitude of worldly Employments come; only let them leave them as *Abraham* did his Aſſes at the bottom of the Mount, and ſo let them aſcend to Heaven in their Thoughts, and converſe with God. Let the Weak come that they may grow in Strength; and let the Strong come that they may not grow Weak. Let them who have Fears come, that their Hearts may be ſettled by the Acts of a more lively Faith; and let them come who have hopes, that they may riſe to greater degrees of an humble Confidence. Let thoſe who have Leiſure accept of this Invita-

tion, becauſe they have no Excuſe; and let thoſe who have but little leiſure entertain it alſo, that they may the more ſanctify their Buſineſs and Imployments. Let the ſad and ſorrowful approach, that their Hearts may be filled with the Joys of the Lord; and let thoſe that rejoice in the Lord, always approach, that their Joy may be full. Do not ſend your Excuſes when you are called; but reſolve that a neceſſity lies upon you, unleſs you will be guilty of the fouleſt neglect of your Duty, and the greateſt diſreſpect to God's Love. If any Man can be content to ſtay away after all theſe entreaties, or to come but ſeldom when he may be ſo welcome; let him conſider what a wrong he offers to his own Soul, how he robs it of its Food and Nouriſhment, and how he pineth the moſt noble and excellent Creature in the World. And let him conſider what an affront it is to God to deſpiſe the choiceſt of his Chear, the moſt coſtly Proviſion made by the expence of his Son's Blood, and the moſt kind and gracious Invitation to it. O fooliſh People and unwiſe! Do we thus requite the Lord? Do we thus ſlight the dying of our Saviour? Are we no more affected with his ſingular Love? Is this to commemorate the Death of Chriſt, to come once or twice in a Year to this Feaſt? *The Lord have Mercy upon us, and help us.* How are we degenerated from the Primitive Practice? How cold is our Love to God, and to his Son, grown? Unleſs we blow it up by a frequent remembrance of Chriſt, it is to be feared

it

it will quite go out. The Aſhes and Duſt of this World will bury all the remaining Sparks of it which are not yet extinguiſhed. Let Chriſt, I beſeech you, ſee that you love him, by taking all occaſions to come to him; by binding your ſelves faſter with the Cords of his Love, to all Obedience and Dutifulneſs towards him. And let me but tell you theſe two Truths, and I ſhall put an end to this Diſcourſe: *The way to have reformed us would not have been to leave off Communions, but to make them more frequent. Nor, ſecondly, To unite and conſolidate Pariſhes, but to make more Paſtors in greater Pariſhes, that by more perſonal Inſtruction Men might be better fitted for frequent Communion.* But ſo it is, that Zeal oft-times hath too much Paſſion in it, and too little Knowledge. The good Lord pardon us, and be gracious unto us. *Amen.*

F I N I S.

Aqua Genitalis:

A

DISCOURSE

Concerning

BAPTISM.

First delivered in a SERMON at *Alhallows Lombard-ſtreet, Octob.* 4. 1658. and afterwards a little inlarged.

Into which is ſince inſerted, A Brief Diſcourſe to perſuade to a Confirmation of the *Baptiſmal Vow.*

By SIMON PATRICK, D. D.
Lord Biſhop of *Ely.*

Νίψον ἀνόμημα, μὴ μόναν ὄψιν.

The Sixth Edition.

Rom. 2. 29. *Circumciſion is that of the Heart, in the Spirit, and not in the Letter.*

LONDON, Printed for *J. Walthoe* and *B. Tooke* in *Fleet-ſtreet*, *J. Nicholſon* in *Little-Britain*, *D. Midwinter* and *B. Cowſe* in St. *Paul's Church-yard.* M. DCC. XVII.

READER,

IT is not needful to detain thee with many Words about the Matter or Author of this *Treatiſe:* The Matter I am ſure will commend it ſelf to thee, if thou wilt be pleaſed ſeriouſly and impartially to read, and conſider it. And as for the Author, I muſt not without diſpleaſing him, ſay any thing of him, but only give the true Reaſon of the Publication of this Diſcourſe; which I dare affirm on my Credit, is not from any itching deſire to appear in Print; and I believe, none that know him, but will bear witneſs with me in this behalf. The Subſtance of it was at my earneſt entreaty firſt preached, and afterwards for mine, and the ſatisfaction of ſome other Friends tranſcribed; and becauſe I would not give him the trouble of tranſcribing ſo many Copies as were deſired, and he not judging it ſafe to give Liberty to other Copies that were not writ by himſelf; and I, together with others, judging it of ſingular Uſe for the begetting of right Apprehenſions of Baptiſm in theſe days of ſo much Conteſt: I made it my further Requeſt it might be printed, and with his Leave have now ſent it Abroad;

which I could not in Civility do, without this Acknowledgment of the high Honour he hath done me herein, which I doubt not but will prove as real a Service to Thee, and the Truth. Whatever Advantage thou ſhalt reap from it, aſcribe the Praiſe to God, and look upon thy ſelf as concerned to pray for the Author; and let him alſo have a ſhare in thy Prayers, who hath been an occaſion of ſo great a good unto Thee; and is,

Thy Servant in the Lord,

E. V.

THE

THE PREFACE.

§. 1. *ALL Things coming from one Fountain and Father of Being, there muſt needs be ſome Marks and Characters of Himſelf upon the Face of every one of them; and they cannot but have ſome cognation with, and reſemblance of each other, as Things that proceed out of the ſame Womb of the Eternal Goodneſs. Material Beings, and Spiritual, one would think were at the greateſt diſtance, and yet they challenge a Kindred one with the other; and there are lines and ſtrokes in theſe outward Shapes, that expreſs ſomething of thoſe internal and inviſible Beauties. All this World below, is but the Image of the World above; and theſe corporeal Things are but Pictures (though pale indeed, and dull) of things ſpiritual; as the Tabernacle of God among his antient People may inform us. For as ſome Modern Philoſophers call the Loadſtone a* Terrella, *or* little Earth, *which draws ſimilar Bodies into its Embraces; ſo* Philo *ſomewhere calls the Tabernacle a* little World, *a ſmall Image of the whole Univerſe, (the moſt Holy reſembling the higheſt Heavens; the holy Place, the upper Regions where*

where the Lights of the World are placed, and where God hath set a Tabernacle for the Sun; and the outward Court, the lower parts and skirts, as we call them, of this World) whereby God would shew that He could not dwell in Houses made with Hands, but that the whole World was his Temple, the Souls of Men his Altars, Love his Holy Fire, and all Men his Sacrifices. And so the Apostle calls it * ἅγιον κοσμικὸν, *a worldly Sanctuary, perhaps in this sense that I have mentioned. Now the same Apostle afterwards tells us,* ver. 23, 24. *That this Tabernacle and Appurtenances were* ὑποδείγματα *and* ἀντίτυπα, Patterns *and* Figures, *or* Copies *of Things in the Heavens; and so doth the whole Scripture draw Representations and Images of the other World, and Things to come, from the Sun, the Stars, the Light, the Feasts, and such like things that are in this, wherein we inhabit.*

§. 2. *Man is made by God* συγγενὴς ἀμφὶ δύο κόσμων, *(as one speaks)* † *of Kin to two Worlds, the Knot as it were, that ties them both together, or the Button that fastens them one to the other. He lives in the Confines of each, and with his Mind is capable to look into the World of Souls and Spirits, and with his Body he converses with these material Images. God therefore hath thought fit to teach his Mind the Things of the one, by the Ministry of his bodily Senses, which have Acquaintance only with the other. And besides the whole Book of the Creatures (every Letter of which is full of God) he hath*

* Heb. 9. 1. † Fibula utriusq; mundi.

always

always given Man some special Lessons and Documents by outward Characters, which he hath more industriously cut and engraven to impress his Mind with spiritual Notions. For though Man be ἐν μεθορίῳ, *as I said, in the Confines of both Worlds, yet he is bred up among sensible Creatures, and contracts Acquaintance here, before his Soul is grown so high as to take any notice of Things above: and therefore he being most affected with the Body's Companions, it is the singular Care and Providence of God to teach him by such Things as are most familiar to him, which he hath done in all Ages of the World. It was a Custom among the Antients, (as they report) before the knowledge of Letters and Writings, to sing their Laws, lest they should forget them; which was in use among some People near to* Scythia, *in the days of* Aristotle. *And this is one reason why the Psalms are in Verse, because they would be the better remembred, and more safely reposited, being a Magazine of spiritual Learning. They knew very well, that what affects the Senses, and runs smoothly, is most regarded; and we our selves still experience, that Rhythms which make a pretty noise, or jingle, are sooner fixt in Peoples Minds, than words in Prose. Seeing then that outward things do so notably teach us, and the more any thing sollicits any of our Senses, the more acceptable it is unto us: God hath been pleased so to deal with Man, that he shall not want such Lessons.*

§. 3. *This manner of Discipline may be deduced from the first* Adam *to the second. For God placed the first Man in a Paradise, a fair and beautiful*

beautiful Garden, abounding with all manner of Fruits, &c. *which was but a Type of the Celeſtial Paradiſe above, that is watered with ſtreams of Light from the Face of God, and Rivers of Pleaſures from his Love, in the midſt of which the Son of God is the Tree of Life. An Image, I ſay, God gave him of Heaven, but none as yet of Hell, becauſe Man was made to be Happy. So God likewiſe gave him a Commandment (the matter of which was outward and ſenſible) of abſtaining from one Tree in the Garden; which was but a document of the Subjection he did owe to his Creator, and of the Tenure whereby he held all his Enjoyments. After his Diſobedience, Men were ſome way or other directed by him to make Offerings to God of their Beaſts and Fruits, as Acknowledgments of their Dependance and Homage, and Adumbrations of the Sacrifice of that Seed that was newly promiſed. In proceſs of time, when Obedience grew cold, and their thoughts (it's like) of another Life but dull, God took* Enoch *to himſelf when he was but* 365 *years old, to teach them by themſelves, as well as other Things, that there was another Life, and a Reward that remained for thoſe that walked with God, which was better than the longeſt term of Years in theſe earthly Poſſeſſions. But wickedneſs ſtill encreaſing, God deſtroyed the World by a deluge of Water; which was but a ſhadow of the dreadful ſhowers of Wrath, the ſtreams of Fire and Brimſtone that ſhould fall upon the Heads of the wicked in the other Life, whereby God would terrify the new Planters of the World, and give them an Image of Hell, as he had done before of Heaven.*

But

But this was not a lasting visible Monument of God's Anger, and therefore in after-times, * *Sodom* and *Gomorrha*, and Cities about them, were set forth forth an Example, suffering the Vengeance of an Eternal Fire: *which places lay just in the View, and under the Eye of that People whom God made peculiar to himself, and served as continual marks of his Displeasure, and instances of his Wrath, to make them for ever to beware. That peculiar People God separated to himself by the sign of Circumcision, the Seal of the Covenant that he made with them. This mark was most properly made in that part of their Flesh, because the great Promise to* Abraham *was,* † *That he would multiply his* Seed *as the Stars of Heaven, and that in his* Seed *all the Nations of the World should be blessed; and it aptly represents (besides other things) that they were to be an* Holy Seed *unto the Lord. After this God did by two Persons,* Jacob *and* Esau, *shadow forth unto them, that his Favours are at his own disposal, and that they are not confer'd by Nature, but by Grace.*

In the Line of Jacob, *besides that there were many mystical and secret Significations of his Will, which God made by sundry Persons and Actions; there were also many outward manifest Images given of heavenly Things. In the Law that* Moses *delivered to them, their several Washings, their Meats, their Sacrifices (to name nothing else) were all signs of all sorts of Purity and Obedience, too many now to be particularly related. Their Offerings and some of*

* Jude 7. † Gen. 17.

their

their Sacrifices repreſented the Obedience and Services of particular Chriſtians, who are made Prieſts unto God; but the chiefeſt of them repreſented the Offering and Sacrifice of the High Prieſt of our Profeſſion, which was Chriſt himſelf.

And (that I may not be tedious) when God would ſhew the greateſt favour to the World, and open moſt of Heaven, and things above, he comes and dwells amongſt us in the Perſon of his Son, and in an outward Shape manifeſts himſelf to our Eyes and Ears: For in the very Humanity of Chriſt ſo much of Divinity appeared, and the Majeſty, Wiſdom, Power and Goodneſs of God ſo rayed forth, that he ſaith to Philip, * He that hath ſeen me hath ſeen the Father alſo. *Yea, when God would give a Teſtimony of Jeſus to be his Son, he doth it by the viſible Deſcent of the Holy Ghoſt, which he ſaw* coming down upon him like a Dove; *as if he would tell us, that his own Son ſhall likewiſe be taught by theſe outward Signs and Reſemblances, he being in all Things to be conformed unto Men.*

§. 4. *Though our Lord therefore hath taught a Religion more full of ſpiritual Notions than had been manifeſted before, and hath given more clear notice of Things above unto Mens Minds than had formerly come unto them; yet he would not quite alter the old manner of Diſcipline by outward Things, but retains ſome of them in his Oeconomy, knowing how weak the Minds of Men are, and how much more eaſily they apprehend by Senſe, than by themſelves.*

* John 14. 9.

Only

Only it is to be observed, That he hath made even these outward Things to speak more plainly, and tell their meaning more distinctly, and hath writ their Instructions in a greater and more legible Letter than ever before.

§. 5. *Baptism is one of those Reliques, a Symbol of great and clear significancy, the Sacrament of Regeneration, or the second Birth; which it doth most aptly expresse, as the following* Treatise *will sufficiently shew you. For the present it may suffice to say, that Water (of all Things that are easy to be got, and are at hand) was the most fit Thing that can be thought on to be chosen to make an Emblem of the spiritual Generation. For we naturally come out of a liquid, moist Substance, out of a slimy Water; or in* Job's *Phrase,* We are poured out like Milk, and then curdled in the Womb like Cheese, *Job* 10. 10. *It is not unusual in the Scripture to speak of our natural Procreation under the Metaphor of Water, as may be discerned by consulting but these two places,* Prov. 5. 15, 16, *&c.* Prov. 9. 17. *And it is well known, that while we lie in the Womb, we swim in a sweet Liquor, and hang by the Navel in the midst of a watry Nourishment.* Osiris *and* Isis *(if we may believe* Plutarch) *were nothing in the* Ægyptian *Mythology, but the River* Nile, *and the Earth, between which two, all Things were begotten.*

So the * Scholiast *upon the first Verse of* Pindar, *thinks, that therefore Water is to be reputed the best of Things, because out of it the other three Ele-*

* Τῆς δὲ ἄλλων γενέσεως αἴτιον.

ments

ments are begotten; out of the subtile part of it, the Air is begotten; out of the grosser, being curdled and compacted, the Earth; and out of the more æthereal and spirituous part, the Fire. But perhaps I do not well to pursue this Notion so far, and our Saviour might not have respect to such Things as these. Yet this we are sure of, * That we must be born again of Water and the Spirit; *and that our spiritual Nourishment, after Christ is conceived within us, is compared unto Water also, as you may see,* John 4. 14. *And I cannot but likewise think, that he had some regard in appointing Baptism, to the cleansing and cooling quality that is in Water; and that it excellently represents unto us, the Spirit of God to be poured forth to the purifying and washing us from the filth of Sin, and the blood of Christ to the extinguishing our Guilt, and quenching the heat of God's Anger that might justly burn in our Souls, when we did remember that we were Sinners.*

§. 6. *But there have so many several winds of Doctrine blown upon these Waters of Baptism, and strove together, that they are become troubled and darkned; so that one can scarcely see with any clearness to the bottom of them.*

The great Controversies that have arose about the Persons that should be baptized, have so tossed and agitated Mens Thoughts, that I doubt few have any calm and settled Apprehensions of the nature and end of Baptism it self. Most Books that treat of this Subject are so concerned in the quarrel of Infants,

* John 3. 5.

that

that the use which Men ought seriously to make of it, is much forgotten. If Men thought more of its true Ends, they would lay aside their Disputes, or not manage them so roughly; and they would soon see, that we are all baptized into the same Spirit, and made of the same Body, and entred by it into the same Society and Community of holy and peaceable Ones. What more cool than Water? What sooner puts out all our Fires? If the Waters of Baptism (next to the Blood of Christ) were sprinkled upon our intemperate Heats, they would assuage our boiling Passions, and we should contain our selves within the due bounds of a loving and gentle Zeal.

But as I said it is but little thought of, for what Christ did institute this Holy Rite. Some look upon it as a cold Ceremony, and many speak of it as a thing that must be done, because Christ hath commanded, but cannot tell to what purpose; and others glory in it as a Privilege, but little understand any thing of the Duty that it requires of them.

Pliny * *tells us of a Water in* Cilicia, *which is called (he saith)* Νῆς, *or* Mind, *because it will make their Senses that drink it, subtile and apprehensive:* Suidas *on the contrary saith, that it is called* Ἄνοος, *or* Want-Wit, *because it makes People fooliſh, and takes away their Understanding. Such a different esteem do Men seem to have of these Waters of Baptism; while some who seem wise, despise them as of no Efficacy, and use them only in compliance with simple People; and others make them such Heavenly*

* *L. cap.* 1. *c.* 2.

matters, that they doubt not at all, but being baptized, they are wise enough unto Salvation. But both of them are agreed in this, to understand no Engagement that is laid upon us by them, and to expect that what they can do, should be wrought alone by them, without any Help or Assistance from our Selves. And we find the greatest multitude of that sort, who glory in Baptism, as the Jews *did boast of Circumcision; who say in effect, what* † Julian *(it's like falsly) makes* Constantius *say,* That our Religion requires nothing of the greatest Sinners, but only this, *Wash*, and thou art clean from all thy foul Crimes; and if thou commit them again, do but knock thy Breast, and beat thy Head, and all is well. *But* Justin Martyr *might have answered him, and gives us all another Lesson in his Dialogue with the* Jew; *where he saith,* * What good doth that Baptism that scours the Skin only, and makes the Body white? Baptize your selves from Anger, and from Covetousness, from Envy and Hatred, and then behold your Body is clean.

It is a Sign and Seal of God's great Blessings, and so it is of our Promise to him of Obedience. Upon condition that we own this Covenant when we understand it, and keep our selves strictly and religiously to the Terms of it; we may say of these Waters, as Euripides *of the Sea, upon the occasion of* Plato's *recovery by the salt Waters in* Ægypt:

† In his Καίσαρες ὅσις ἐναγὴς ἢ βδελυρός, &c. * Τί γὰρ ὄφελος ἐκείνε τὸ βαπτίσματος, ὃ τὴν σαρκὰ ἢ μόνον τὸ σῶμα φαιδρύνει, &c.

Θάλασσα

Θάλασσα κλύζει πάντα τ' ἀνθρώπων κακά.

They waſh away, and heal all the evil Diſeaſes of Men. But otherwiſe they will be like ſome Waters in Thrace, *in which whoſoever waſhed (if we may believe* * Vitruvius) *he certainly died.*

§. 7. *I have therefore adventured to expoſe to the World a few of my green and unconcocted Thoughts concerning this Argument, and to repreſent what I conceive to be the true meaning of Baptiſm, which is nothing different from the ſenſe of the Church of God. There are a multitude of Books I know in the World, and Men complain of it; they that do, may let this alone; and of others I may eaſily obtain a Pardon for putting my ſelf into the Crowd, ſince I take up but a little room, and make but a very ſhort ſtop in their Paſſage to better Authors. Others (it may be ſaid) might have been better allowed to have handled this Matter. I think ſo too; and I believe there are great numbers that underſtand better, and multitudes that underſtand as much, and ſome that can enlarge theſe Things that are here ſaid, into more perſpicuous and profitable Diſcourſes; and I dare not ſo much as flatter my ſelf, that I am able to lead the way to any of them: if I may provoke them to to do better, I think my Labour well beſtowed. I am ſenſible that the Images of Truth make but a weak and wateriſh Impreſſion upon my Mind; but they may draw more lively Pictures of*

* *Vitruv.* l. 8. c. 3.

themſelves upon others Souls, and let them give us a Copy of their Conceptions.

§. 8. *Since the preaching of this Sermon, it came ſo ſtrongly into my Mind (by taking notice of ſome Diſcourſes abroad) to inſert ſomething of Confirmation, that I could not well put away thoſe Thoughts; and ſo I have let them take their place in the body of the Sermon, by way of Perſuaſion to a more hearty, and open owning of the Baptiſmal Covenant.*

Thereby Men will aſcend from Water *unto* Wine; *from a weak Eſtate to a more ſtrong and manly Conſtitution: and God will not only ſprinkle clean Water upon their Faces, but even* lay his Hands *upon their Heads; thereby taking more firm hold of them, and apprehending them for his own, and conferring his Bleſſings more abundantly on them now that they put themſelves into his hands, to be directed and ruled in all things by him, as thoſe that are wholly in his power.*

I dare not keep you any longer in the Entry, for fear you grow weary, and loth to ſtep over the Threſhold of the next Leaf, and look into the main Building. And there I ſhall not ſtay your Eyes long; for my Furniture being little, it was not Wiſdom to make the Houſe too wide and ſpacious.

Nov. 6. 1658.

S. P.

Acts 16. 33.

——*And was Baptized, he and all his ſtraight-way.*

CHRIST having given a Command to his Apoſtles * *to go and teach* (or diſciple) *all Nations, baptizing them in the Name of the Father, Son, and Holy Ghoſt*; we find in this Story of their Acts, (wherein ſome of their Travels are related) that as ſoon as they had perſuaded any Perſons to be Chriſtians, immediately they received them into their Fellowſhip, by this Ceremony of waſhing them with Water. A Truth which among all the Diſputes about *Baptiſm*, one would think ſhould never have been quarrelled; yet there have been thoſe buſy Fancies in the World that have called this into queſtion, and would perſuade us that our † Saviour in thoſe Words intended not any ſuch waſhing with Water, and no other *Baptiſm* is to be owned, but that of the Spirit.

But ſo Men may ſay, if they pleaſe, that when || *Philip* and the *Eunuch went into the Water, he baptized him with Fire.* If the Apoſtles

* Mat. 28. 19. † *Auguſt. de Hæreſ.* 46. & 59. || Acts 8. 33.

could understand our Saviour's meaning, those Men are sufficiently refuted by their Practice; for though our Saviour baptized none that we read of, but with the Spirit, (and the *Papists* will have a hard Task to obtain this Preheminence for *Peter*, that he received the Baptism of Water at Christ's hands) yet it will be needless pains to prove that his Apostles and their Successors after them, did initiate, and admit Disciples in that manner.

But notwithstanding this, there are others that (lest the World should be quiet) start a new Question, Whether that Command of our Lord's extended any further, than to the first Proselyting of the Nations, or ought now to be followed among Christian People? Who might have spared the Labour of making such a doubt, unless they could give us some ground to think, that that part of the Commission was after revoked, or then limited to such a time; and likewise solidly expound those following Words, *I am with you always to the end of the World*; and shew us why the Work of the new Birth (which the Apostle makes the signification of *Baptism*) is not now as well as then, to be shadowed and represented. Yet others will not let their Wits be at rest, but make a further enquiry, Whether the Words of our Saviour include in them a Command, or only a Permission, because he saith only * *Baptizing*, not *Baptize?* Tho the constant

* Βαπτιζοντες.

Practice

Practice of the Apostles in this Book related, and of the Church afterward, might well have been sufficient to have silenced these Thoughts without any further Dispute; and the following Words likewise, * *Teaching them*, &c. would have told such Men that their enquiry was needless, unless it can be thought, that because he doth not say, *Go teach*, we may chuse whether we will give any further Instruction to our People.

Taking it therefore for granted, (without engaging my self in such Questions) that the Words now read, do speak of *Baptism* by Water still to be retained in the Church of God, you may observe in them these three Things.

1. A Rite or Ceremony used, and that is *Baptism*, or *washing with Water*.

2. The Persons baptized, *The Jaylor and all his*.

3. The Time of its Administration, παραχρῆμα, *straight-way*, *instantly*, at that hour of the Night that the foregoing Story was acted, without any further delay.

From which I am invited to treat of three Things: First, Of the Use and Intention of *Baptism*. Secondly, Of the Qualities or Dispositions of those that receive it. Thirdly, Of the time that is required to render them Persons fitly qualified to receive it.

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* Διδάσκοντες αὐτούς, ver. 20.

I. For the Explication of the First; We need find no fault with the common Language, that saith, *Baptism* in its general Notion, is an *outward visible Sign and Seal of some inward and invisible Grace and Favour, convey'd and made over thereby unto us.* But to difference it from the other Sacrament, we must enquire what that Grace, Favour, and Privilege is, and shew how it does signify, and seal it between God and us. And upon due Consideration, I believe we shall find, that to be baptized, expresseth something on our part, and something on God's; both which put together, make it a federal Rite, whereby we and God enter into a Covenant and Agreement together, and mutually engage to the performance of several Things, which are all to our behoof and benefit.

1. As we present our selves to the Minister of this Sacrament, and receive it, so it expresses something done by us: and then, 2. As the Minister (God's Deputy or Ambassador) doth receive us, and wash us with this Water, by the Authority, and into the Name of the Father, Son and Holy Ghost; so it expresseth something done by God. Both which it concerns us for the securing of our Duty, and our Comfort also, to be acquainted withal; and therefore I shall shew you,

1. What is the true meaning and intent of it on the part of the Person baptized, who offers himself, or is offered to receive it: which I will lay before you in these Particulars.

First

First in the general Notion of it, it is a Profession of a Religion whereinto we enter, and to which we engage to be faithful and constant Disciples. It is a Ceremony whereby Proselytes are made, and all that use it do thereby come into a new Way and State, forsaking all their old Persuasions, Practices and Relations wherein they were born and bred, that are contrary to, and inconsistent with these new Engagements. It is well observed by St. *Augustine* *, *That Men can be associated together in no Religion, whether true or false, unless they be combined by the common Badge of some visible Signs and Sacraments of their Profession.* Which the World hath found by so long Experience to be true, that I need not be careful to prove it. The *Jews*, it is manifest, were differenced from others by Circumcision; and (as their Doctors tell us) entred into Covenant with God, not only by it, but by *Baptism* also, together with a Sacrifice unto him. And when a *Heathen* would become a *Jew* †, and undertake their Religion, and so repose himself (as their Phrase is) under the Wings of the Divine Majesty, he was to be circumcised, baptized, and offer Sacrifice; for which *Maimon* (as sundry learned Men observe out of him) brings no other Proof, but that Numb. 15. 15. || *As ye are, so shall the Stranger be:* so supposing as a thing well known,

* *In nullum nomen Religionis, seu verum, seu falsum coagul. possunt homines, nisi aliquo Signaculorum seu Sacramentorum visibilium consortio colligentur.* Ad Faust. l. 19. cap. 11. † See *Buxtorf. Lex. Rab. vocab.* || *De prohibito congressu.*

that

that by those three the *Jews* submitted themselves to the Yoke of the Law. And it is as commonly known, that they say their Mother entred into a Covenant only by Baptism and Sacrifice, and so did some Proselytes by those (without Circumcision) engage to worship the one God of *Abraham*, *Isaac* and *Jacob*, and forsaking all Idols, to observe him only; as that Passage of *R. Joshuah*'s clearly shews (which is cited by *Raymundus*) He is baptized, and not circumcised, * *Behold this is a Stranger converted*; for so we find of our Mothers (viz. *Sarah*, *Rebekah*, &c.) that they were *baptized*, but not *circumcised*.

Baptism now hath no different Signification, but only we lay this Engagement upon our selves, to worship the *God and Father of our Lord Jesus Christ*, and to come to him through his Son, and to embrace that Religion which he teaches us from God; which is that whereby we are distinguished from *Jews*, *Mahometans*, and all other People in the World, who go not to God through this Mediator, nor own that blessed Gospel that he hath delivered unto us.

If any should ask me, Why by *Baptism* we should make this Profession rather than any other Rite: The Answer methinks is easy, if what hath been said be considered, together with the Particulars that I shall mention after I have dispatched this general Notion of it. And besides, it seems considerable to me, that *Moses*, the Mediator of

* *Pug. Fidei, Part.* 3. *Dist.* 3. *cap.* 11.

the

the Old Covenant, did receive the People into it by *Baptism*, and not by *Circumcision*. For it is not only said, *Exod.* 19. 10. *That they should sanctify themselves, and wash their Clothes*; but it is likewise plain from *Joshua* 5. 5. *That none were circumcised while they were in the Wilderness*: and they are not all the while reproved or rebuked for it, and were notwithstanding within the Covenant, which was sure by some Ceremony or other. And the Apostle also saith, 1 *Cor.* 10. 2. *That they were all baptized into* Moses *in the Cloud, and in the Sea.* God, by the covering of the Cloud, took them under his Wings and Protection, owning them for his People; and they passing through the Heart of the Sea, the Waters inclosing them round about, did profess to trust in God, and there to drown all the Thoughts of *Egypt* which sometimes they feared, and sometimes they loved over-much. Now as only *Baptism*, and not *Circumcision* was used, when God conducted his People by the visible Ministry of Angels (who marched with them in the Cloud) and delivered them from the Slavery and Bondage of *Egypt* by the Hand of *Moses*; so God thought fit to use no other way of making Disciples, when he sent his own Son to work a greater Salvation for us, and to be the Mediator of a better Covenant with us; of which the antient *Jews* do not seem to have been altogether ignorant, when they say, * that there shall be such a Multitude of Proselytes in the Days of the

* *Vid. Grot.* in Matth. 3. 6.

Messiah,

Messiah, that they shall be admitted by Baptism only, without any Circumcision. It may not be unfit to add, that all Nations used Washing so much, that there could not be invented (one would think) a Rite more likely to be readily received than this. The *Jews*, it is plain, not only when they admitted Persons into Covenant, but afterwards also, in case of legal Pollutions, used divers Washings, as the Apostle's Phrase is, * *Heb.* 9. 10. three sorts of which I find observed by a learned Man: (1.) There were their καθημερινοὶ βαπτισμοὶ, † their daily Washings, which were introduced by the *Pharisees*. (2.) There were their Baptisms or Immersions of the whole Body into Water, which all the *Jews* were bound unto in their Confessions. And, (3.) The Bathings of their Women, which they were ty'd unto seven Weeks after their Delivery of a Child. Unto which I may likewise add, that Washing was used as a Token of Innocency and Freedom from such Guilt as might be thought to cleave to a Person; which the *Psalmist* supposeth in that Phrase, *Psal.* 26. 6. and the Book of *Deuteronomy* plainly expresseth, *chap.* 21. 6, 7. *They shall wash their Hands, and say, Our Hands have not shed this Blood*, &c. which perhaps *Pilate* would imitate (having to do with the *Jews*) when he had condemn'd our Saviour: Mat. 27. 24. *For he*

* *Gaulmyn not. in vit.* Mosis, l. 1. *cap.* 11. † Mr. *Pocock* hath largely shewn that טבל and βαπτίζεσθαι do not signify among them always the washing of the whole Body; which is to be observed against those that make it now necessary. *Not. Miscel. cap.* 9.

washed

washed his Hands before the Multitude, and said, I am innocent of the Blood of this just Man, see you to it; as if it had been but an accidental Murder, or that which he could no more help, than if a Man had been killed by chance. Certain it is, the Gentiles likewise used Washings very much, not only after Murders, but likewise in case of other Crimes, and also in their Admissions of Persons into the Secrets of some of their Religions; for which see * *Tertullian.* And if there were nothing else to make us believe the *Jews* used this Ceremony in these Cases, this might make it probable; for the Gentiles were but their Apes, and the Devil (as † *Just. Martyr* observes in this very Case of *Baptism*) took Divine Rites, and made them do Service in his hellish Mysteries: They hearing (saith he) the Saying of the Prophet, Isa. 1. *Wash you, make you clean*, &c. would have their Worshippers sprinkled with Water, when they went into their Temples to make an Offering; yea, and be washed all over before they came thither. All which being true, our Blessed Lord would think it fit to innovate as little as he could, and so to accommodate this significant and innocent Ceremony to his Purposes; and translate it from the *Jews*, to be a Rite whereby to profess inward Purity of Body and Soul: Just as he did in the other Sacrament of the Lord's Supper,

* *De Baptis. cap.* 5. *& de Præscript. cap.* 4. † Καὶ τὸ λοῦτρον δὴ τοῦτο ἀνίσασιν οἱ δαίμονες διὰ τῶ προφήτου κεκηρυγμένον, &c. *Apolog.*

wherein

wherein he hath made use not only of the Bread and Wine, but as divers have observed, of the accustomed Words which the *Jews* then used at the Paschal Supper. For so his Wisdom judged it meet to make former Rites serve his own ends, rather than introduce strange and unheard of Things, which had not been known in former Times. His design was not Novelty, but Truth; not his own Glory, but the good of Men; and so he conformed himself in this to their Practice. Which (that I may speak more particularly) is to be considered.

Secondly, As a Profession of Repentance from dead Works; a relinquishing of all Ungodliness and worldly Lusts, so as never more to be friends with them. This is taught us not only by the Baptism of *John*, which was administred with Confession of Sin, and is called the * *Baptism of Repentance*, and likewise accompanied with an Exhortation to bring forth *Fruits meet for Repentance*, and in refusing of which the † *Pharisees* are said to have *rejected the Counsel of God against themselves*; but also by the Exhortation of the Apostle to the new Converts, *Acts* 2. 38. *Repent and be baptized every one of you*, &c. *i. e.* make Profession of your Repentance by Baptism to the Remission of your Sins, the sense of which had pricked them in their Hearts. And it is further manifest from all the Circumstances of Baptism. For they put off their old Clothes, and stript

* Mat. 3. 6, 8. Mark 1. 4. † Luke 7. 30.

them-

themselves of their Garments; then they were immersed all over, and buried in the Water, which notably signified the putting off the Body of the Sins of the Flesh, (as* the Apostle speaks) and their entring into a state of Death or Mortification after the Similitude of Christ; according to the same Apostle's Language elsewhere, †*We are baptized into his Death, we are buried with him in Baptism*; knowing that our old Man is crucified with him, that the body of Sin might be destroyed, that henceforth we might not serve Sin. All which was rendered still more significant by the Antients, who baptized only on the last Day of the Week at Night, *i. e.* on the Even of two Lord's Days in the Year, (called therefore by *Chrysostom* νύκτες φωτοφόροι) because Christ then lay in the Grave, and was about to rise again: In Conformity to whom, they by this Rite did profess themselves to be dead, and (coming out of the Water) there to leave all their Sins drowned and buried in that Grave, never to revive again. There is one thing more (not to be forgotten) which makes it more clear, that it was intended for a Profession of Repentance, and that is the Renunciation which they made to the Devil, the World and the Flesh; or the open Declaration, upon the Question propounded, which they made against all God's Enemies; the Form of which so many antient Authors do record, that it is vain to cite any: but the sense of it

* Col. 2. 11. † Rom. 6. 3, 4, 6.

was

was this; Do you renounce, or do you forsake the World, and all the Vanities, Follies and Wickedness thereof? *I do forsake them*, said the Person to be baptized. Do you forsake the Devil? Will you have never any thing to do with his Works? I do forsake him and *abhor* them all, *&c.* Unto which the Apostle is thought to have reference, 1 *Pet.* 3. 21. when he speaks of the answer of a good Conscience, as the Baptism which saves us, and not the outward washing, or putting away of the filth of the Flesh. This ἐπερώτημα, this Question, *What shall I do to be saved?* and consequently the hearty Answer to all that is proposed as requisite to Salvation, is that which makes Baptism to be available, and of force unto our Salvation. The *Jews* say in their Tradition, That *Adam* stood a whole Week up to the Neck in Water, begging of God to accept of his Repentance for what he had committed. Whatsoever he did, I am sure this washing with Water doth most fitly represent both our Acknowledgments that we are worthy to die, and be swallowed up in the Water; and our Profession that we will forsake all our filthiness, if we may but be accepted unto Life.

Thirdly, It is a Profession of Faith in the *Father, Son and Holy Ghost*. For we are baptized into their Name; and so it signifies, either first that we heartily accept of the Father for our God and Happiness, to love him above all; and of the Son for our Lord and Saviour, as the way unto the Father; and of the Holy Ghost for

for our Sanctifier, Guide and Conductor to the Son: or, Secondly, (which comes to the same,) That we embrace that Doctrine for our Rule which is delivered unto us from the Father, through the Hands of his Son, by the Power of the Holy Spirit; to fear all his Threatnings, to rely upon all his Promises, and to yield Obedience to all his Commands as long as we live. That this Profession of Faith was made in Baptism, is plain, not only from *Acts* 8. 37. where *Philip* saith to the *Eunuch*, *If thou believest with all thine Heart, thou mayst be baptized*; and he answers, *I believe that Jesus Christ is the Son of God:* but likewise from this, that the word *Baptism* is put for the whole Doctrine which he preached, who did baptize; as you may see, Acts 18. 25. *Knowing only the Baptism of* John: Acts 19. 3. *Into what were you baptized?* And they said, *into* John's *Baptism.* By which it appears, that being baptized into such a Name, though one should speak nothing, expresses a Consent to embrace that Word which he preaches and declares to be the Will of God. Yea, Baptism is an *open Profession* and Declaration to all, That we are of such a Faith; for it is not enough that we are persuaded of the Truth of Christ's Religion, but we ought also publickly to own it, and manifest to the World our Belief of it, which seems to me to be the meaning of that place, Mark 16. 16. *He that believes, and is baptized, shall be saved:* i. e. He that owns the Faith of Christ in Truth, and makes a Profession

of his Belief by receiving this Mark of the Christian Religion, he shall be accepted of God to Life. For that was required by our Saviour of his Disciples, that they should not be ashamed of him before Men, nor be afraid to let the World know that they were his Disciples, by using all those things whereby they were distinguish'd from the rest of Men.

4. It is a Profession of Holiness and Obedience, and an Engagement we thereby lay upon our selves to maintain all Purity in Body and Soul; which is the immediate Consequent of the two former, and seems to be alluded unto by the Apostle, when he saith, 1 Cor. 6. 11. *Such were some of you, but you are washed, but you are sanctified*, &c. *i. e.* you have betaken your selves by re-receiving of Baptism, to a holy and pure Conversation. And it is more plainly expressed by him, Gal. 3. 27. *As many of you as have been baptized into Christ, have put on Christ.* In token of which, and that they intended all Purity, (like those in the Revelation, who are said *to follow the Lamb in white)* they were presently clothed with white Garments when they came out of the Water. From whence that Day was called *White-Sunday*, which was one of the principal times when the Antients did admit Persons to Baptism; and they all professed hereby, that they hated the Garment spotted with the Flesh, and would never return again to the dirty Pleasures of the World wherein they had wallowed. An Antient Christian Poet doth excellently express it: * *Fulgentes*

* *Fulgentes animas vestis quoque candida signat,*
Et grege de niveo gaudia pastor habet.

A bright Garment was cast over shining and glistering Souls, and the great Shepherd took no small Pleasure in his milk-white Lambs; whose outward Lustre did but signify that they were become the Children of the Light, and of the Day, and would have no more Fellowship with the unfruitful Works of *Darkness*, † *Eph.* 5. 8, 10. Which place some would interpret of Baptism, called therefore by the Antients φωτισμὸς, or Illumination, of which those splendid Garments were a fit Signification. The || *Greeks* at this day put such a Robe upon the Child immediately after Baptism, saying, Receive this lucid and immaculate Clothing, and bring it before the Tribunal of our Lord Jesus without spot, and thou shalt have Eternal Life, *Amen.* Certain it is, that all true Christians have ever accounted this the great intent of this outward Rite of Baptism, to be an Engagement to Holiness; ἵνα μὴ λείχῳ, ἀλλὰ τῷ νόῳ καθαρὸς, is the sense of them all. Be clean, not only by the washing of thy Body, but the purgation of thy Mind. Bathe and steep thy Soul in Holy Truths, till they have fetcht out all thy Filth. For even a *Jew* can say, ** *Qui baptizatur sine intentione, perinde est ac si non baptizatur*; he that doth not intend that which is meant

* *Venantius Honor. de Pascha.* † *Filiastrus l.* 1. *select. cap.* 3. || *George Phelavius annot. ad Christoph. Angel.* ** *Apud Joseph. de Vosin. de Lege div. cap.* 7.

by Baptism, is as if he were unbaptized: for it is not dirt (said he) and excrementitious Adherences that a Man washeth away, but there is a Resemblance herein of the cleansing of the Soul from all filthiness, *i. e.* from those perverse Thoughts and evil Habits which he professes to forsake, by bringing his Soul to the Waters of Vertue and Knowledge, as *Ezekiel* saith, Chap. 36. 25. Thus *Maimon.* And therefore they well said, He that comes from among the *Gentiles* † unto us בשביל רבר מהבלי העולם for the sake of any worldly Vanity, he is not a Proselyte of Justice: for which cause they used to examine him, Whether for the Hope of Gain, or Honour, or compelled with Fear, he betook himself to their Profession; and to search whether there were any young Man or Woman of *Israel* that the Party made Love unto, because they would have them only out of Holy Ends undertake their Religion. And indeed their rising again, and coming out of the Water, did likewise signify this, that they had left their Filthiness behind and were made new Men, hence-forward to serve God in Righteousness and Holiness all the Days of their Life.

5. It is a Profession of Self-denial, and taking up the Cross if we meet with it in our Christian Course. For Waters signify in Scripture *Afflictions* and *Tribulations*, which sometimes go over our Head, and overwhelm us. And accordingly our Saviour speaking of his Sufferings, saith,

† *Buxtorf. in vocab.* בר

* *I have a Baptiſm to be baptized with*, &c. *And are you able to be baptized with the Baptiſm that I am baptized with? i. e.* to take part with me in my Sufferings and Endurances here in the World for God's ſake? and immediately it follows, *You ſhall indeed be baptized with my Baptiſm*; you ſhall be wet in Blood, and baptized in your own Tears and Sweat. Whoſoever puts on Chriſt, takes upon him his Sufferings, and renounces (as you have heard) all thoſe Things, though never ſo dear, that would diveſt him of his dearer Saviour, or make him falſe to that Covenant into which he doth enter. So the *Samanæans* among the *Indians* (as † *Porphyry* tells us) as ſoon as they were choſen to be of the Society of thoſe Divines, and had that Title, they ſhaved their Body, and received a Stole or long Robe, after which they renounced πάσης ὐσίας, all their Eſtates; never thinking of returning to Wife, Children, or any other thing, making no account of them; but wholly imploying themſelves in the Things of God, (as his words are) they lived ἀγύναιοι παῖδες ἀκτήμονες, without Wives, or Poſſeſſions, or their former Enjoyments. Such a white Garment, I told you, the Chriſtians ſometime received in token of their putting on Chriſt Jeſus the Lord; with that they put on new Relations, and eſpouſed another Intereſt, and did profeſs to forſake Father, Mother, Wife, Children, Houſes, Lands, and all Things elſe for his Name's

* Luke 12. 50. Mat. 20. 22. † *L.* 4. περὶ ἀποχῆς ἔμψ. ἐμ.

ſake, and to call nothing theirs, but only Chriſt. Which likewiſe we cannot deny, they did very antiently repreſent, by ſigning them with the Sign of the Croſs (innocently enough till Superſtition did abuſe it) in token of the crucified afflicted Condition into which they muſt be willing to enter, if Chriſt ſhould call them to it. And ſo we may interpret that place, 1 Tim. 6. 12. *Fight the good Fight of Faith, lay hold on Eternal Life, whereunto thou art alſo called, and haſt profeſſed a good Profeſſion before many Witneſſes*; *i. e.* endure Sufferings for Chriſt's ſake, for thou art called unto it, and haſt profeſſed in Baptiſm thou would be his faithful Soldier before many Witneſſes, *i. e.* (ſaith *Hierom*) before the People of God and his Holy Angels, thou didſt renounce the World, and all the Softneſſes and Vanities thereof, and gave up thy ſelf to endure Hardſhip, (as it is in another place, 2 Tim. 2. 3.) *like a good Soldier of Jeſus Chriſt*. For this cauſe it was perhaps that their * *Baptiſteria*, or Fonts uſed to be made where ſome Martyrs had ſuffered, that ſo they might be put in mind they entred into a Warfare, wherein they muſt reſiſt unto Blood, ſtriving againſt Sin. Our very firſt Incorporation into Chriſt, is in effect an Expiration to the World; and then we begin to die, when we begin to live. As ſoon as ever we declare for Chriſt, and are lifted into his *Militia*, the Devil raiſeth all his Forces againſt us, and

* *V. Dilherrum diſp. de Antiqu. ritu funer.*

we

we muſt not expect to march quietly to Heaven. You ſhall read of nothing but Sufferings after our Saviour's Baptiſm; and moſt of the reſt of his Life before, for thirty Years, (which we may ſuppoſe had leſs Trouble in it) the Holy Ghoſt paſſes over, as if he would tell us, that when by Baptiſm we give our ſelves to him, and become his Children, we enter upon a ſtate of Sufferings, and perhaps muſt * waſh our Garments again in the Blood of the Lamb.

And having thus ſhewed the greateſt Engagement that it can lay upon us, which is to lay down our Lives for Chriſt's ſake if he require it; I ſhall paſs to the next part of this Diſcourſe, which is to ſhew what the Meaning and Intent of it is on God's part, and what Bleſſings are thereby conveyed back again to us, who thus give up our ſelves to him.

II. God by his Miniſter (that doth in his Name and by his Authority baptize) receives the Perſon ſo waſhed into the Enjoyment of ſome Privileges and Benefits, that otherways are not ordinarily to be enjoyed. For what is done by his Miniſter, is as if the Hand of God ſhould do it. So it is ſaid, John 3. 23. *That Jeſus came into* Judea, *and baptized*; and *ver.* 26. The Jews ſay to *John*, *He to whom thou beareſt Witneſs, behold the ſame baptizeth:* and again, *chap.* 4. 1. it is ſaid, *That Jeſus made and baptized more Diſciples*

* Rev. 7. 14.

than John; yet *ver.* 2. we are told, *That Jesus himself baptized not, but his Disciples.* That which Officers and Servants do by Commission and Authority of their Master, is accounted to be his Action: And so,

First, God receiveth us hereby into his Family, to be numbred among his People, of whom he will have a special Care. It is the Seal (as it were) of God upon us, his Mark and Character, whereby he owns us for his Sheep, and knows us from all other, so as to have a more particular Inspection over us, than the rest of the World that make not this Profession; and to endow us with certain peculiar Favours, even before we are able to perform any part of our Duty unto him. It is the Door whereby we enter into the Church, the Gate that lets us into Christ's Fold, and the first Step to Fellowship with God and with his People. Whence it was the Font, you know, used to be placed at the Door or Entrance of the Church, to signify that by this we come into the Congregation of Christ's Disciples; but yet that by Baptism we are brought but to the beginning of Religion, and must make a further Progress to Perfection, till we come to the Holy Place, and into a nearer Communion with God. The * Minister likewise used to take the Infants into his Arms, to signify, I suppose, God's receiving and embracing of them with a loving

* So St. *Chrysost.* speaks to the newly Baptized, Ἀκούσατε οἱ σήμερον καὶ πρῶτον τὴν νυκτὸς ταύτην εἰς τὴν ἄνω Ἱερουσαλὴμ πολιτογραφηθέντες. V. *August. l.* 2. *de Catech. rud. cap.* 1.

Affection.

Affection. Yea, he used to kiss them, either to signify that Love of God to them, or that they were now of that Community and Body, whom the Apostle bids to *salute one another with a Holy Kiss.* And all this is supposed in the word *Proselytes*, or Comers unto God, which clearly argues some relative Action of his, which is receiving and entertaining them graciously, as those he will have in his Favour. But more particularly,

Secondly, Hereby God receives us into a state of Pardon and Forgiveness. He assures us, that *Adam*'s Sin shall not undo us, and that every Sin of our own shall not exclude us out of Heaven; but that we shall have the benefit of Repentance, and an allowance to retract our Follies; yea, and Grace so to do, if we will make use of it. He admits us into that Covenant of Grace which accepts of Repentance instead of Innocence; and of Amendment instead of an unerring Obedience. This is one of the special Favours of the Gospel, (which by Baptism is consigned unto us) that former Iniquities shall not be remembred; and that every breach of our Covenant, if there be a real Change wrought in us, shall not void it, and make it null, and ineffectual unto us. So in *Mark* 1. 4. *John* is said, *to preach the Baptism of Repentance for Remission of Sin.* And *Ananias* saith, (*Acts* 22. 16) *Arise and be baptized, and wash away thy Sins.* And the * *Greek* Church after

* *Georg. Phelavius.* Ib.

Baptism,

Baptiſm, ſings thoſe words three times, *Bleſſed is he whoſe Iniquity is forgiven.* As thoſe who came to Baptiſm of *John*, did thereby receive a diſtinguiſhing Mark and Character that they ſhould not be deſtroyed in the Ruin of the Nation, (inſomuch that he ſaith to the *Phariſees* that deſired Baptiſm, * *Who hath warned you to flee from the Wrath to come?)* So they that are baptized into Chriſt, do thereby receive a pledge, that no Sin which they ſtand guilty of, ſhall bring the Anger of God upon their Heads, if they will keep his Covenant; but all ſhall be croſſed out which they are charged with, and be like words writ in the Water, that are obliterated and vaniſhed, no where more to be found.

Thirdly, We receive hereby the Promiſe of the Spirit, the Effuſion of which is likened to the pouring out of Water †; and ſo is in Baptiſm moſt aptly ſignified and repreſented. ‖ *I will pour* (ſaith the Prophet) *Waters on him that is thirſty, and Floods upon the dry Ground*; *(i. e.* upon the *Gentiles* who were as a Wilderneſs) *I will pour my Spirit on thy Seed, and my Bleſſing upon thy Offspring, and they ſhall ſpring up as among the Graſs*, &c. In which place, that there may be a Prediction of Baptiſm, it is very probable; for thus much ſome of the *Jews* do acknowledge, that the Prophet ſpeaks of *Gentiles* that ſhould be Proſelytes, and called by the name of *Iſrael*; and we Chriſtians know that we are *Abraham*'s

* Mat. 3. 7. † John 3. 5. ‖ Iſa. 44. 3, 4, 5.

Seed,

Seed, and that this Promise hath a respect to the times of the Gospel. *Rasi* out of *R. Nathan* thus glosses upon the fifth *Verse:* There are four sorts of Converts here spoken of, one shall say, [1] *I am the Lord's*, these are they that are Proselytes of Justice, or the most perfect Converts: [2] *And another shall call himself by the Name of* Jacob, these are the little ones of the ungodly; [3] *And another shall subscribe with his Hand to the Lord*, these are the Penitents, or the Men that repent; [4] *and surname himself by the name of* Israel, these are the Strangers, *i. e.* those that observed the Precepts of the Sons of *Noah*; and particularly renounced Idolatry. And therefore this part of the *Verse* is by [5] another rendered ויראו השמים they that fear God. Where observe, that he calls one sort of these Converts קטנים *the little ones*, who were not thought (it seems) to be unmeet to be made Members of a Church, and were not judged by their Fathers Admission to be received; but were distinctly admitted by themselves by the Decree (as they tell us) of the House of Judgment. And observe likewise, that all these Proselytes being said to spring as it were out of the Water, these Words may be a Prophecy of Christian Baptism, to which a Promise of the Spirit is annexed, which is very well signify'd by Water; for as that cleanses and puri-

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[1] השובה בעלי לשעים [2] נבו קטנים [3] נסורים צריקים
[4] גרים [5] *Raimund. pug. fidei*, par. 2. cap. 84. So St. *Chrysostom* calls the new baptized Persons ἄνθη πνευματικά, τὰ καλὰ τῆς ἐκκλησίας φυλὰ, *Orat. prima & secunda de Resurrect.*

fies

fies from filth, ſo the Spirit of God is the Sanctifier of God's People, purging and cleanſing their Hearts from all Impurities. This being therefore the great Work of the Spirit ſo well repreſented by Water, we muſt conclude, that when the Miniſter waſhes us in God's Name, God thereby promiſeth that he will be aſſiſtant to us by the Holy Ghoſt; and that he will ſend upon us his Grace, that we may be ſaved through the waſhing of Regeneration, and the † renewing of the Holy Ghoſt. According to that of the Apoſtle, 1 *Cor.* 6. 11. the place before-mentioned, *But you are waſhed, but you are ſanctified, but you are juſtified in the Name of the Lord Jeſus, and by the Spirit of God.* Where as thoſe words [*In the Name of the Lord Jeſus*] refer to being juſtified; ſo thoſe words [*By the Spirit of God*] refer to their being waſhed and ſanctified. So in that place of *Ezekiel*, *Chap.* 36. 25. after he hath ſaid, *That he would ſprinkle them with clean Water*; it follows, as an Explication of it, *Ver.* 26, 27. *A new Heart will I alſo give you, and a new Spirit will I put into you*, &c. *And I will put my Spirit within you, and cauſe you to walk in my Statutes.* All which doth ſufficiently ſhew, that in this waſhing with Water, the Lord engages to give the Spirit.

Fourthly, We receive hereby a Promiſe of Reſurrection unto Life: Though we by going into the Water profeſs that we are willing to take up the Croſs, and die for Chriſt's ſake; yet

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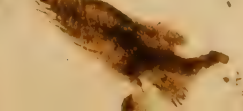
* Titus 3. 5.



on

on God's part, this Action of going into, and coming out of the Water again, did signify that he would bring such Persons to live again: *That he would not leave their Soul in the Grave, nor suffer his Holy One to see Corruption.* And this according to * St. *Chrysostom* (a very judicious Interpreter, who was so full of the Spirit of St. *Paul*, that he dreamt sometimes that he appeared to him) is the meaning of that difficult place, 1 *Cor.* 15. 29. *Else what shall they do that are baptized for the dead?* &c. *i. e.* for their dead Bodies †. Why do they profess in Baptism, that they believe the Article of the Resurrection of the dead, among the rest of the Articles of the Christian Faith? Why are they baptized into the Hope and Expectation of it, of which (saith he) the Minister gives them a sign or symbol, διὰ τῶν πραγμάτων αὐτῶν, by the Things themselves that he doth; putting them in, and taking them out of the Water, which is a sign of their descending into the state of the dead, and their ascending up from thence? Now what good do they receive by Baptism, if they shall not rise again, but remain always in the Grave? If any think it harsh to render those words, *For their dead Bodies*, by these *For the Resurrection of their dead Bodies*, (which in Baptism we profess to believe,) it is only for want of skill in the short manner of speak-

* Συνεταφημεν γὰρ αὐτῷ ἐν τῷ Βαπτίσματι, ἵνα συνεγέρθεμεν αὐτῷ διὰ τοῦ Βαπτίσματος. Μία αὕτη ἀνάστασις ἀπαλλαττὴ ἁμαρτημάτων. Δευτέρα γὰρ ἀνάστασις, ἡ τῶν σωμάτων. *Chrys. orat. de resur.* † Τῶν νεκρῶν, τουτέστι τῶν σωμάτων.

ing,

ing, which the *Hebrews* uſe. And methinks they may otherwiſe be interpretted to the ſame ſenſe more plainly after this manner. *Why are they baptized for their dead Bodies*, i. e. *for the benefit and profit of their dead Bodies?* For ὑπὲρ denotes the End which an Agent intends in Action, (as *Gal.* 1. 4. who gave himſelf * ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, for to take away our Sins) and there can be no End upon our dead Bodies which we can have, but that they may live again: therefore for this end we are baptized, that they may riſe from the dead, which if they ſhould not, we ſhould loſe (ſaith the Apoſtle) the great benefit which in Baptiſm was conſigned: and to what purpoſe ſhould we uſe that Rite? It may be replyed, that I have already mentioned many other Purpoſes which render it ſufficiently beneficial. But if it be conſidered how near Sin and Death are one to the other, we ſhall conclude, that ſo muſt Remiſſion of Sin, and the Reſurrection from the Dead go together; and that if the one be not believed, we may eaſily doubt of the other, or at the beſt, we ſhall make Forgiveneſs lame and very imperfect while this great Puniſhment of Sin, *viz.* Death, remains unremoved. And therefore *Athanaſius* very judiciouſly makes theſe to comprehend one the other, in that Advice he gives to *Marcellinus* about the uſe of the Pſalms; where he tells him among other things, that when he beheld Perſons baptized, and ſaw

* περὶ ſome have it, which is of the ſame Force.

them

them delivered by that new Birth, † ἀπὸ τῆ φθορῆς γενέσεως, from their mortal Nativity, and thereupon would admire the Loving-Kindness of God to Men, he might properly sing the two and thirtieth Psalm, *Blessed is he whose Transgression is forgiven*, &c. Which both plainly declares his sense of the end of Baptism, which was to deliver Men from Death; and includes this Blessing in that of Remission of Sin, one part of which, is the taking off that Punishment which entred by it. *Luther* indeed in his Version of the Bible, gives another Interpretation of this Place, but suitable to my present Discourse, which is grounded, *Deliherrus* thinks, upon that Practice I mentioned of Baptizing in the places where the Martyrs were interred. The sense whereof is this, (as one that understands the Language interprets it to me) *What mean they to be baptized* [Uber den Todten,] *over the dead? To strengthen* (saith *Luther* in his gloss upon the words) or *confirm the Resurrection*; they use to baptize Christians [*Uber den Todten grabern*,] over the Graves of the Dead, *the intention whereof was to shew that the same, the very self-same Person should rise again.* But I doubt we shall not find that Custom so antient as St. *Paul*'s days, wherein there had been but few Martyrs; and therefore I wave it, thinking the other more clear and proper. If any one like it, then from both we may conclude, that the Waters of Baptism are like the Waters of

† Epist. ad *Marcellin.*

Heaven,

Heaven, which falling upon the dry Earth, and the dry Roots of Plants, makes them ſpring forth, and live again. It gives us aſſurance, that we ſhall not always ſleep in our Duſt, but ſhall ſpring up and flouriſh in a better Soil, even the Garden of God, never to die, or wither any more. And Circumciſion ſeems not to have been without this ſignification neither, for they uſed to caſt the Fore-skin cut off, into a Veſſel full of Duſt *, to ſignify, it is like, that the circumciſed Perſon did renounce the Devil and his Luſts, by whoſe impulſe *Adam* ſinned, and ſo died, and was turned again into Duſt; and that he did caſt away all that evil Concupiſcence, by which Death came into the World, hoping that being buried, he ſhould attain the Reſurrection of the Body, and live again. To which purpoſe a very antient Book (the *Zohar*) applies a place in *Job*, which ſhews, though not the ſenſe of the Scripture, yet their ſenſe of Circumciſion, Job 19. 26. *In my fleſh I ſhall ſee God, i. e.* by Circumciſion (which was the Covenant of God in their Fleſh) come to immortal Life. And a Tradition they have to this purpoſe, *That when a Man is ſigned with this Holy Mark*, he is made worthy of the Viſion of God. And indeed this was done then ἐκ μέρους, as * *Athanaſius* ſpeaks, *in part and as in a ſhadow*; but now we put off wholly *our* γηϊνὸν γενεσιν *earthly Original*, being born again

* V. *Joſeph de Voyſt. de Leg. Div. cap.* 7. † *De Sabbato & Circumciſ.*

by

by the waſhing of Regeneration. So that as the Lord ſaid to *Joſhua* when he circumciſed the *Iſraelites* at *Gilgal*, *I have taken away this day the Reproach of* Egypt *from off you:* We may much more ſay, to every Perſon that is baptized; *This day I have taken away the Reproach of the earthly Generation, and the Reproach of the Corruption of Death have I this day taken away from thee.*

Fifthly, *Baptiſm* is not improperly called by Divines, *a Seal of all theſe Things, i. e.* a Rite whereby the Covenant between God and us is confirmed, whereby we aſſure God of our Fidelity, and he aſſures us that as certainly as our Bodies are waſhed with Water, ſo certainly will he give us of his Grace; and if we perform our Undertaking, continually aſſiſt us with the Holy Spirit, pardon our Sins, deliver us from the Power of the Devil, ſave our Souls, and at laſt raiſe our Bodies out of the Grave, and make them ſpiritual and immortal, and unite both Body and Soul together in eternal Glory. That conditional Covenant of Grace and Mercy that was ſealed before indefinitely by Chriſt's Blood, is now ſealed by Baptiſm to this particular Perſon who receives it. Therefore,

Sixthly, The ſum of all is, that hereby we are regenerated and born again. It is the Sacrament of the new Birth, by which we are put into a new State, and change all our Relations: ſo that whereas before we were only the Children of *Adam*, we are now taken to be the Children of God; ſuch of whom he will have a Fatherly

Care, and be indulgent and merciful unto. We have now a relation likewiſe to Chriſt as our Head, and to the Holy Ghoſt as the Giver of Life and Grace. Yea, herein he grants remiſſion of Sin, and we are ſanctified, and ſet apart to his uſes. We being hereby given to him, and he accepting of us, do become his Poſſeſſion and proper Goods, and cannot without being guilty of the fouleſt Robbery, ſin againſt God. We are made hereby the Temples of the Holy Ghoſt, the place where he, and nothing elſe is to inhabit; and being by this conſecrated to him, he likewiſe then enters upon his Poſſeſſion, and we are ſaid thereby to receive the Holy Ghoſt; ſo that if we run into Sin, we defile his Houſe, and commit the greateſt Profaneneſs and Impiety, and may be ſaid very truly to do deſpite to the Spirit of God whereby we were ſanctified. * *Socrates* in *Plato* well ſaith, that every Man is by his Birth ἐκ θεῶν κτημάτων τοῖς θεοῖς, *One of God's Freeholds*; and therefore concludes it as unlawful for a Man to kill himſelf, as for a Servant to run away from his Maſter, ſeeing he is not his own Goods, nor can diſpoſe of his Life according to his Pleaſure. In this ſecond Birth God is ſeized again of us, he owns us in a ſpecial manner for his Children; and we may not without committing a double Murder, ſin againſt him, and may be called twice dead if we do; becauſe in Baptiſm are the beginnings of a new Life, and the Spirit

* *In Phædone.*

of

of Life takes hold of us, and as far as is agreeable to our Age and Condition we are renewed by the Holy Ghost. For Baptism being a beginning of our Performance of our Duty, God doth likewise in it begin proportionably to make good his Promise. We may call it therefore with St. *Cyprian*, *Genitalis unda, aqua salutaris*, &c. the Laver of Regeneration; seeing as the Apostle saith, 1 Cor. 12. 13. *By one Spirit we are all baptized into one Body*, &c. whereby he intimates, that the Spirit of God doth accompany this Water, and therefore we must be in a sort made other Creatures. I see no cause to leave this antient Language, which may have a very good sense; and none, I suppose, will deny but that at least a *relative Change* is herein made, and so much Grace and Favour is confer'd, that we stand upon better terms than mere Nature did instate us in. * *Justin Martyr* relating the manner how Christians were made (that the Heathens might not be offended so much at their Religion) speaks of this matter. When Men are persuaded of the Things that we teach, and promise to live accordingly, they fast and pray, and beg of God Remission of Sin, and then we bring them to the Water, *and so they are born again after the same manner that we were regenerated:* to this he applies that place, John 3. 5. *Except a Man be born again*, &c. All things seem to grow out

* *Apolog.* 2. Καὶ τρόπον ἀναγεννήσεως, ὃν καὶ ἡμεῖς αὐτοὶ ἀναγεννήθημεν ἀναγενῶνται.

of Water, and it was not unfitly made by one of the antient wise Men, the first Principle of all; so that it may well signify another Birth, a new Plantation in a better Soil, which is watered by daily dews and showers of God's Heavenly Grace; and in it we may be said to have changed our Parents, and all our Relations, so as after a manner to become new Creatures. If *Clemens Alexandrinus*'s * reading of that place, *Mat.* 3. 17. be right, one would think that Christ was by Baptism admitted to his Office, and had a kind of a new Birth in it, *Thou art my beloved Son, this day have I begotten thee*; *i. e.* now have I appointed thee to thy Office; now of the Son of *Joseph*, as thou art esteemed, I declare thee the Son of God, and make thee my Vicegerent. That which was perfectly done at the Resurrection (to which those words, *This day have I begotten thee*, are applied, *Acts* 13. 33.) was begun and done in a sign at Baptism, when the Holy Ghost likewise descended upon him, and anointed him unto his Office. And so in after-times they used to anoint the baptized Person with Oil, to represent, I suppose, that God took him to be his Son, and did bestow upon him the Holy Spirit. But because *Clemens* must be thought to have expressed rather the sense, than the very words that were spoken, let us consider only what succeeded our Saviour's Baptism, and it will tell us thus much, that at that time it was

* *Lib.* 1. *Pædag. cap.* 7.

that

that God first owned him openly for his Son; and it may well teach us that in Baptism God takes us to be his Children, we are received under his shadow, are, and shall be indued with his Holy Spirit, according as it follows in him. Christ was our ὑπογραφὴ, Exemplar or Pattern; and being * *baptized, we are illuminated; and being illuminated, we are made Sons; and being made Sons, we are compleated; and being compleated, we are made immortal.* There is nothing wanting, after we are baptized, to the enjoying of the whole of this, but that we be faithful in God's Covenant; and follow the Conduct of God's Illuminating and Holy Spirit, till we be made Possessors of that Immortality, unto which in Baptism we have a Title given us. The antient Christians speak of high Illuminations, wherewithal God pleased then to grace Baptism; and I make no question but they speak as they felt, and that they talk not of a strange Change then wrought, which never was: but if any say, that those great Communications of the Holy Ghost were proper to that time when Christ did most notably attest to the Truth of his own Institutions for the Conviction of Unbelievers, I think so also: For young Plantations needed larger Effusions of the Heavenly Dews to water and cherish them. But yet we may conceive that there are still some Operations of that Spirit in Mens Hearts at Baptism, though secret and in-

* Βαπτιζόμενοι φωτιζόμεθα, φωτιζόμενοι υἱοποιούμεθα, υἱοποιούμενοι τελειούμεθα, τελειούμενοι, ἀπαθανατιζόμεθα.

ſenſible unto us; and I profeſs my ſelf one of thoſe that labour to believe very highly of Chriſt's Preſence with all his own Ordinances; though if any cannot favour this, I will not contend nor fight in the Dark, but deſire the other Things may be entertained which are certain, and then there will be ſufficient ground to think that it is not indifferent, whether we be baptized or no; and that it is not a naked Ceremony that neither doth good nor harm, as ſome Men ſeem to ſpeak, againſt the conſtant ſenſe of the Church and People of God.

And thus much may ſuffice concerning my Thoughts of the firſt Particular, wherein you have had a ſhort account of the Intent, Uſe and Benefit of Baptiſm. It remains that I ſpeak a few words of the other two Particulars in the Text, and ſhew in the ſecond place,

II. *Who are the Perſons to be baptized.* The next will not let us doubt, but all thoſe who are willing to embrace Jeſus as the Chriſt, and the Son of the living God, and to give themſelves up to his Inſtruction and Teaching, are thus to be initiated and entred into his Religion. Only it is ſcrupled, whether thoſe that cannot expreſs ſuch a willingneſs, nor make any ſigns of it, are ſo to be admitted; and therefore all Infants are by ſome excluded from theſe Waters, as Subjects uncapable either to make any ſuch Profeſſion and Engagement, or receive from God any ſuch Benefit.

This

This point hath been so sifted, even to the very Bran, that I cannot think mine Eyes so acute as to discern any little Argument to lie still neglected that I should be able to bolt out. The Custom of the Church hath been pleaded, which is accounted the best Interpreter of a doubtful Law; and the Scriptures have been searched in these late Times (more I think than ever) by many Learned Authors in every one's hands; and to such excellent Purpose, that if I were able to plead the Infants Title strongly, my Defence might be spared.

I will therefore briefly dismiss this Head with these four Considerations.

First, That if there were any Infants in this Person's Family, it is certain they were baptized, *for he was baptized, he, and all his.* It is doubtful indeed, whether there were any or no; yet it is considerable (especially in conjunction with other Arguments) that neither here, nor any where else in the whole Scripture are they excepted, (and it is scarce to be thought that all of the Families baptized were without Infants) nor is there one word that tends to the excluding of them from Baptism. But,

Secondly, I consider that Infants are capable to be engaged and professed, and likewise to be received into the Grace and Favour of God.

Baptism may be looked on either as a Sign of what we are to be in our future Course, and what God hath done, and will do for us; and so all must grant that Infants are as capable as others to

ceive it: or Secondly, As a Seal of the Truth of God, under which Notion we ordinarily conceive it; and then they are as capable likewiſe as grown Men to have any thing conveyed and ſealed unto them, upon ſuch Conditions afterwards to be performed: or Thirdly, As an Obligation whereby we are tied to perform thoſe Conditions: and Fourthly, As a Privilege whereby we are actually inſtated into ſome Favours and Enjoyments. And if any affirm, that in theſe two regards they are uncapable, let them remember that Children may be bound by Deeds drawn up and ſealed between two Perſons, before they underſtand any thing at all; and that a Child may be crowned in the Cradle, and it will ſtand good to all purpoſes. A Parent may contract with God on his Child's behalf, no otherwiſe than a Guardian doth in the behalf of a Minor, or one under Age, which he cannot afterward retract when he is out of his Pupilage without Injuſtice, and being liable to the Law, if the Contract be judged to be to his Behoof and Benefit. As in the Interpretation of Law, that is an Act of the Pupil, or Child, which is done in its Name, and for its good by his Tutor or Guardian; ſo may God be pleaſed graciouſly and favourably to accept of this Act of the Parent, laying ſuch an Obligation upon the Child, and interpret it for the Child's own Act and Deed, ſo conferring his Graces upon it, and expecting performance of Faith and Obedience, and looking upon it as ſo engaged, that it ſhall be properly

ſaid

ſaid to break a Vow and Covenant, if it ſin againſt him. And this will ſtill be clearer, from a third Conſideration:

Thirdly, That Children are in the power of the Parent, and they have a *Jus* or Right unto them, ſo as they have to any other Things that are their proper Goods. They may therefore make an Offering of them to God, and dedicate them to his uſes, as well as Land or Mony; and there is no queſtion but God will as well accept of them, as of any thing elſe that they conſecrate to him, and take them to his Portion, ſo that it ſhall be a ſacrilegious Act for theſe Infants hereafter to alienate themſelves from him, and convert themſelves to the Uſes and Service of any other.

This the Deniers of Infant-Baptiſm cannot deny, that it is very fit Parents ſhould by ſolemn Prayers and Profeſſion devote and conſecrate their Children to God, and make an open Oblation of them before all, to his Service, only they would not have it done by waſhing with Water; which is as much as to grant, that they would have the Thing done, but not the Ceremony or Rite uſed, and that they are capable of the Thing ſignified, but not of the Sign; of the greater matter, but not of the leſs: and as it ſeems to me, they make a Controverſy where there need be none; for if they are to be devoted to God, Baptiſm being the way wherein we devote our ſelves to him, and being ſo ſignificant of our Duty, it is the fitteſt way wherein to devote our Children to his Uſe.

Fourthly,

Fourthly, Christ may well be conceived to include them, when he bids his Disciples, * *Go and baptize all Nations in the Name of the Father*, &c. for that was no more than a Commission to go and make Proselytes, and engage them by Baptism in Christ's Religion. Now I intimated before, that there were young Strangers admitted by the *Jews*, *i. e.* Infants or *little Children* were made Proselytes to their way of Worship; and it is plain, that all were baptized into *Moses in the Sea, and in the Cloud*; both old and young, the Infants as well as the grown Men passed through the Water, and were all covered with the Cloud; and likewise *Favores sunt ampliandi*, where none are excepted, Favours and Benefits are to be enlarged unto all. And to spare further Labour of a long Discourse, let me only remember you how *Moses* did take the Children into Covenant with God, as well as the rest, Deut. 29. 10, 11, 12. *You stand this day all of you before the Lord your God, your Captains of your Tribes, your Elders, and your Officers, with all the Men of* Israel, *your Little Ones, your Wives*, &c. *that thou shouldst enter into Covenant with the Lord thy God, and into his Oath which the Lord thy God maketh with thee this day.* Why should we not then think, that the Mediator of the new Covenant did include these Little Ones, as well as others in that universal Expression, and that he would have them enter into Covenant with God?

* Mat. 28.

If

If any ask, Why our Saviour did not then expreſly mention them? The anſwer will be eaſy, That there was no need for him to expreſs every particular Subject of Baptiſm, ſeeing it was ſo well known before by the common Practice of the *Jews*, and by the former Covenant; and therefore his chief intent in thoſe Words was to tell them in what manner and form they ſhould now baptize, *viz. In the Name of the Father, Son, and Holy Ghoſt*; which had not been yet uſed, but now was to be every where practiſed. I have no mind to add more, but beſeech the Lord, that all thoſe who diſpute againſt Infant-Baptiſm, may behave themſelves like Men baptized, and remember, that Humility, Modeſty and Peaceableneſs of Spirit are great Doctrines in the Chriſtian School; and that if ſo many Good and Learned Men have erred (as they think) then ſo may they.

A few Words concerning the third general Head of our Diſcourſe, may perhaps lend a little further Light to this Buſineſs, and manifeſt, that there is not ſo much required as ſome imagine, to qualify and capacitate a Perſon for Baptiſm. For,

III. It is ſaid here, that εὐθέως, *ſtraight-way, immediately*, without any further Proof, he was baptized. If you look back, you ſhall find that *Paul* and *Silas* being cloſe Priſoners at *Philippi*, there was about Midnight a great Earthquake that made both the Priſon and the Jaylor alſo ſhake,

ſhake, and opened both the Doors of the Priſon, and of the Heart of the Keeper; for this ſtrange trembling of the Earth, it is very likely cauſed him to apprehend that theſe were divine Perſons, for whom ſuch a Wonder was wrought, and ſo to come trembling before them, and enquire, * *What he muſt do to be ſaved?* They told him, that he muſt *believe on the Lord Jeſus*, and accordingly † *ſpake to him the Word of the Lord*; *i. e.* proved to him, that Jeſus was the Son of God, and taught Men the true Religion, and way to Life. The very ſame Hour he took them, and waſhed their Stripes, and then was waſhed himſelf in the Name of Chriſt.

By this it will appear, that though a Profeſſion of Faith be required, yet not a diſtinct Belief of every thing in Chriſt's Religion, for that could not in the ſpace of an Hour be comprehended. He therefore having a general Knowledge that Jeſus was the Son of God, and a Teacher ſent from Heaven to do Men great good, and profeſſing a readineſs to be taught by him, was received by Baptiſm into Chriſt's School to learn of him. That ſuch a Knowledge, together with a Repentance of their fore-paſt evil Life, did ſufficiently qualify for Baptiſm; you may ſee by conſulting theſe places, *Acts* 2. All the Sermon of the Apoſtle tends to no other Purpoſe, but to prove that Jeſus whom they crucified, was the promiſed Seed; which he demonſtrates from his Reſurrec-

* Acts 16. 29, 31. † Ver. 31, 32.

tion,

tion, and the Effects of it, that abundantly declared he was *made Lord and Christ*, Ver. 36. When this was cleared to them, their Hearts were pricked, to think what they had done; and he exhorts them to repent of it, and receive Baptism, which three Thousand of them immediately did, as you read, Ver. 41. *And continued stedfastly in the Apostles Doctrine*, Ver. 42. *i. e.* learning of that Religion, to which they saw so much Reason to addict themselves. So *Acts* 8. 35. we find that *Philip* preached Jesus to the *Eunuch*, and required only this Profession of him, Ver. 37. *That he believe with all his Heart, that Jesus is the Son of God; and then he went down into the Water with him, and baptized him.* And again, *chap.* 18. 5. *Paul* was pressed in Spirit, and testified to the *Jews*, that Jesus was Christ; and then *Ver.* 8. Crispus *believed on the Lord, with his whole House; and many of the* Corinthians *hearing, believed, and were baptized.* So in all other places you will find there was so little space between their Preaching and Baptizing, that they could not well be taught more than this, That he was the *Messiah*, or Christ, that was expected, and that all must be obedient to him. So that this washing did admit them, and engage them to be his Disciples, to be taught and instructed by him, and to learn the way of God perfectly; which they could not but believe he would acquaint them withal, being a Messenger sent by God unto them. And this is most plainly intimated in the words of that Commission Christ deli-

delivered unto them, *Mat.* 28. 19, 20. *Go and teach*, or Disciple, *all Nations*, &c. Where there are two Teachings, the one before, the other after Baptism; the first can be no more than a Persuasion of them to become the Disciples of Christ, and put themselves into his School, because he was the Son of God; and then after they were baptized, follows a more accurate and full Instruction of them in all the parts of their Duty, which is meant by those Words, Διδασκοντες αυτους, &c. *Teaching them to observe all Things whatsoever I have commanded you.* Where the word for Teaching is different from that in the former Verse, (μαθητευσατε) and signifies a larger Knowledge of Christ's Doctrine which they had engaged themselves to observe, being assured the Son of God could teach them nothing but the Truth.

And this I take to be the Reason why so many fell off again from this Profession, when the displeasing Doctrines of Christ came to be practised. They had not considered what it would cost them to be Christians, but only, as I said, were in general and in some measure convinced, that he was God's Son, and that they must be his Disciples; and so they liked no longer to be his Followers, when their carnal Interests came to be touched, and when they saw that he was such a Master as would not let them have their own Will, nor enjoy this present World, nor (in one word) serve two Masters, God and their Mammon too. Though they did in gross (as I said) profess

professe to forsake their Sins, and lead a Holy Life; yet when they came to be informed in the particulars of Self-denial, and such hard Lessons, they returned rather with the * Dog to the Vomit, and the washed Sow to the wallowing in the Mire.

That I may put an end to this Discourse, let me shew you a little how useful it may be to you, and have an Influence upon Practice; and if you be believing and obedient, I shall be confident I have not made you mispend an Hour in perusing what I have represented.

Use I.

Take notice of the great Wisdom of our Lord, that though he have left us an outward Ceremony still in his Church, yet it is such an one, that signifies not one thing, but the whole of Religion; and not only signifies, but engages us unto our Duty. You have seen that Baptism expresseth the whole Covenant of Grace between God and us; and whereas the *Jews* had several Rites and Usages, to set forth and represent several Duties, Christ hath left us only this, (together with the Bread and Wine in the other Sacrament) which are such as are easy to be had, and to be practised; and are simple, plain, and easy to be understood, and do also shew us our whole Duty, and likewise lay Engagements upon us to perform it: so that we cannot use either of them, but thereby we are bound to be wholly

* 2 Pet. 2. 22.

God's,

God's, and intirely devoted to his Service. And therefore,

Use II.

Secondly, Let me ſtrongly plead with you in the behalf of God, to take heed to your ſelves, and your ways, according to his Word. You are all baptized into Chriſt, and thereby you have put on Chriſt, you have ſolemnly engaged your ſelves to live righteouſly, ſoberly, and godlily in this preſent evil World; and as the Apoſtle ſaith of Circumciſion, ſo I ſay to you, * *I teſtify to every Man that is baptized, that he is a Debtor to obſerve the whole Goſpel.* What then have you to do with the Devil, whom you have renounced? Why are you ſo in love with the World, which you have forſaken, and from which you are divorced? Why are you ſo tender of the Intereſts of the Fleſh, which you promiſed to mortify and crucify together with Chriſt? What is the Reaſon that you renounce Chriſt in your Lives, as if you were aſhamed of his Profeſſion?

Is Baptiſm but a cold Ceremony? Or do you think the waſhing of the Fleſh will ſave you? Not only the Apoſtle confutes you, 1 *Pet.* 3. 21. but you ſhall hear your ſelves put to ſilence out of the Mouth of a very *Jew*, * *He that believeth not as he ought* (ſaith the Author of the Book, *Nitzachon*) *his Circumciſion doth not make him a* Jew; *but he that doth believe aright, is a* Jew,

* Gal. 5. 3. † V. *Joſeph. de Voſin. de Leg. Div.* cap. 44.

though

though he be not circumcised. One would not expect such Language from them that glory in Circumcision; but God hereby shames such outward Professors that glory in Baptism, as they did in Circumcision, though they be not the Followers of faithful * *Abraham.* As long as their Ears, and Tongue, and Heart were uncircumcised (for of all those we read) their Fore-skin remained; and as long as our Thoughts, and Words, are impure, we are in effect unbaptized.

If then outward Baptism will not save, why do you not cleanse your selves from all Filthiness both of Flesh and Spirit, and perfect Holiness in the Fear of God? Do you not at all value the Promises of God? Is it no favour to be his Children, to have Forgiveness of Sins, and an Inheritance among those that are sanctified through Faith? Or is there any other way wherein these can be attained? Can you find a shorter cut to Heaven by some other Passage? Assure your selves, that there is no other Covenant whereby to partake of these Promises, but that Covenant which is consigned by Baptism, whereby we stand engaged to the performance of such Duties as our Saviour doth require. We shall miserably flatter and abuse our selves, if we imagine to come to Heaven any other way than through the Covenant of Baptism, wherein we promise to forsake all the Enemies of God, and to adhere and cleave to him faithfully and loyally against

* Exod. 6. 12. Jer. 6. 10. & 9. 26.

all the Perſuaſions and Temptations of the Devil, World and Fleſh; and therefore unleſs we can ſhew a new Goſpel, and be baptized over again by the appointment of God, and obtain ſome eaſier and more pleaſing Conditions, let us arm our ſelves againſt, and bid defiance unto them, and reſolve that no Luſt ſhall eſcape with its Life. What! Art thou a Chriſtian, and as fond of the Pleaſures of the World as a *Pagan?* As loth to diſpleaſe the Fleſh, as if thou hadſt been initiated in the impure Myſteries of the Heathen? As covetous as if thou wert an Idolater, and didſt worſhip a God of Gold? As ſenſual, beaſtly, deviliſh in thy Affections, Paſſions and Converſation, as if thou wert ſome black *African*, and hadſt never been *enlightened?* Oh! Do not live as if thou hadſt been baptized in the Devil's name, and hadſt ſworn to be his Bondman, and entred a Proteſtation againſt God and Chriſt, and all Communion with Heaven. O live not, I beſeech you, as if it were your Religion for to ſin; as if you had been baptized in a Ditch, and waſhed with Puddle-water, and had profeſſed to be as dirtily and baſely employed, as ever you were able. Did your Baptiſm ſignify that you ſhould be drown'd in Drink? That you ſhould be bury'd vilely and covetouſly in the Earth? That you ſhould riſe and lift up your Head againſt Heaven? That you ſhould fill the Air with Oaths and Blaſphemies, and noiſom Speeches? And that you ſhould defy God and all above? No, the Devil himſelf durſt not urge a Witch to make ſuch

a Covenant with him; and therefore his Art and Subtilty is to make Men live after this profane ſort, though they make not ſuch a Profeſſion; and he labours to baptize and drench their Souls in this Belief, That the Covenant of Grace ſignifies all on God's part, and nothing at all on theirs. They are even ſwallowed up in theſe Conceits, That they ſhall enjoy Pardon, Grace and Salvation, and be privileged from Wrath to come; and in the mean time, take care only to do as they pleaſe, to live ὑγρὸν βίον (as the Heathens phraſe it) *a moiſt, ſoft and delicate Life*, and to ſwim to Heaven in Rivers of Pleaſure, and carnal Delights. What ſwarms and herds of Followers ſhould a Man have, that went about, and preached ſuch a Baptiſm for the Commiſſion of Sins? But there is no need any one ſhould do the Devil that Service; for the Baptiſm of Chriſt is made one of his Myſteries, and all our Preaching cannot root out this Belief, That Chriſt will be the Author of Eternal Salvation to them that do not obey him. But 'tis as clear as the Light, that a Covenant is between two Perſons, and both are engaged to ſome Performances; and that God is no otherwiſe bound in this Baptiſmal Covenant, than we are bound alſo; and that he gives Pardon upon no other Conditions but theſe, That we forſake the Devil, the World, and all the Luſts of the Fleſh. If we therefore renounce this part, then we diſcharge him of all that he hath promiſed. And the truth is, it is very ridiculous to imagine, that God ſhould waſh us there clean,

that ever after we might be as foul as we pleaſe. As if a *Muſcovian* Chriſtian who ſpits upon the Ground with Indignation, when he renounces the Devil in Baptiſm, ſhould preſently fall down and lick it up again. Or, as if one ſhould put on a Garment of Light, be clad with a white Robe, that he might ſweep Chimneys, and rake in Kennels, or lead Dung-Carts about the Streets. If we be the Children of the Light, then we muſt have no Fellowſhip with the unfruitful works of Darkneſs, nor bemire our ſelves in the filth and dirt of the World. If we be Chriſt's Diſciples, we muſt not only make a face, and ſpit when we hear the Devil named, but we muſt abhor his Works, and defy all his filthy Luſts, and have our very Stomach riſe at all that comes from Hell. And ſo Men would, were they not juggled into a belief that they defy the Devil, while he embraces them in his Arms. I remember a Story in the Life of a *Romiſh Religious* *, how that ſhe ſhould ſee one Day in a Viſion, the Soul of a Sinner dragged to Hell, and beyond the Mercy of Purgatory, *for not having in account the ſpiritual Treaſures of the Church, but deſpiſing both Indulgences, and all other Graces which ſhe grants her Children.* So doth the Devil labour to nurſe in Mens Hearts a Perſuaſion that outward Things can ſave them, and that he can do them no harm, if they be baptized, keep the Church, ſay their Prayers, and receive the Miniſter's

* *Seur Maria Magdalena de Pazſi.*

Bleſſing,

Bleſſing, which is all they think that Baptiſm engages them unto; and they make the ſame uſe of Chriſt, that others do of the Pope, thinking to buy a Pardon (if they have not one already) by the Profeſſion of ſuch a Holineſs, as the Devil, if he were incarnate, need not be afraid of, but might ſwear he would maintain. O, what a pity is it, that Chriſt ſhould be thus abuſed, and his Inſtitutions perverted, and Souls undone, when it is ſo plain, what he would have us to do that we may be ſaved!

But will not ſome little ſprinklings of Holineſs ſerve the turn, may ſome ſay? May we not allow ſome place for ſelf-pleaſing, and gratify our own Deſires ſometimes, ſeeing we wallow not always in filthineſs? No, Baptiſm, tho only upon the Face, ſignifies the waſhing of the whole Man from ſpiritual Pollutions; and though only once adminiſtred, puts us into a ſtate of Purity, which muſt not willingly admit of any defilement. And let thoſe Men know that have their good Moods, their cold Fits of Repentance, and their hot Fits of Zeal; that uſe Religion as the *Papiſts* do Holy Water, when they are entring into the Church, and going to perform ſome Devotion; that Chriſt owns no ſuch Diſciples. They were not baptized in lukewarm Water, but were engaged in a ſtate of Mortification, and entred into Chriſt's Death, and he expects a conſtant performance of Obedience. There were a People in * *Illiricum*, that were waſhed but three times in

* *Ælian.* l. 4. *var. hiſt.* c. 1.

all their Lives, at their Birth, at their Marriage, and at their Death. And they may be a Picture of moſt Chriſtians amongſt us, who in their Infancy are waſhed in Chriſt's Name: and then perhaps againſt ſome ſolemn time, when the Sacrament of the Lord's Supper is near, they begin to put away their Sins, and perhaps baptize themſelves in Tears, and deck up themſelves, as though they would meet the Bridegroom, and be married unto him; and of this you ſhall hear no more, unleſs at ſuch a time as that, till Death tell them that he can ſtay no longer, and ſome ſickneſs arreſt them; then they begin to ſlubber and cry, to ſigh and groan, as if by Tears they could waſh away their Guilt, and by a few Sighs and good Wiſhes blow away the black Clouds of Wrath that hang over their Heads. They make Religion to be a few ſtrong Pangs of Devotion at certain times of their Life, and Chriſt to be pleaſed with any thing, glad of any Company, and Heaven to be an empty void place that wants Inhabitants; much like to the new-found World, whither we ſend the moſt raſcally People. But Chriſt will ſhortly appear to all the World, to confute all ſuch Men, and he will drench them in Seas of Fire, the Floods of his Wrath ſhall over-whelm them, and they ſhall never riſe again.

But is there ſuch great danger then, may ſome ſay? Will not God be ſomething more favourable to us than other Men, and will not the Waters of *Baptiſm* a little quench and cool the Flames? Cool

Cool them? No, they will be like Water upon Lime, which will make it burn the hotter. Even this will be pleaded againſt you, that you were baptized. If a Soldier ſworn to *Cæſar* ſhould forſake his Camp, and fly to the *Turks*, would he not be puniſhed more than a Stranger when he was taken, and ſuffer as a falſe and treacherous Fellow, as a Runagate, and a perjured Perſon? Who would admit of ſuch a Plea from his Mouth, I am no forſworn Wretch, I never denied *Cæſar*, nor renounced my Allegiance to him; no Man ever heard me ſpeak a word againſt him? Might it not eaſily be returned to him, But thou didſt deny him in thy Actions, thou haſt more than forſworn him, for thou haſt fought againſt him; yea, thou haſt joined with a Tyrant, with the greateſt Enemy the Emperor hath, and the ſworn Foe of all Chriſtians? If ſuch a Fellow ſhould live, who ſhould die? What is the Ax and the Gibbet made for, if not for ſuch traitorous Villains? The Gallows would think much, if thou ſhouldeſt be reprieved. Thou readeſt thy own Caſe, O Chriſtian, if thou liveſt in Sin, and ſideſt with the Devil, and takeſt thy ſhare with the World, whom thou haſt renounced in word, but not in deed. What though thou doſt not call the Lord Chriſt a *Deceiver?* What though thou doſt not revile the Holy Name whereby we are called? Thou doſt a great deal worſe; thou bendeſt all thy Forces thou haſt againſt him, as if he were a Thief and a Robber; thou laboureſt to deſtroy

his Kingdom; thou trampleſt under foot the Blood of the Covenant, and makeſt Chriſt unto thee of none effect. Which is the worſt Enemy, he that ſpeaks thee fair, and with a kiſs ſtabs thee to the Heart; or he that bids thee ſtand upon thy Guard, and declares himſelf reſolved againſt thy Life? I will aſſure you, *Turks* are not ſuch Enemies to Chriſt, as thoſe that pretend to him, and yet do him all the deſpight they can in their Lives. Better it had been for them that ſome Band of Soldiers had raviſhed them from their Mothers Breaſts, and liſted them under *Mahomet*'s Banners; better had it been for them to have been *Janizaries*, than to own and acknowledge the Chriſtian Profeſſion, and live ſo profanely without God in the World.

Heathens may ſin at a cheaper rate than we, becauſe they never made any ſuch Promiſe unto God. They may do evil with a better Front, and more confident Countenance, that never received any ſuch mark in their Fore-head. But a Chriſtian Face, which is beſprinkled with clean Water in the Name of Chriſt, ſhould bluſh (methinks) at any Impurity; and the mark of Chriſt that is upon him, ſhould make him more modeſt than to ſin. But if he will beſmear himſelf again, and have the Impudence to out-face Chriſt, he ſhall pay dearly for it: for he breaks his Vow to God, and thereby comes under the Curſe which is annexed to the Covenant, as well as the Promiſe. And all theſe terrible Threatnings

nings of Chriſt which in Baptiſm he promiſed to believe, as well as any other Word of God, ſhall all fall upon his Head, and he ſhall be caſt into a Lake indeed, * but it is a Lake burning with Fire and Brimſtone. Better had it been for ſuch an one, if he had been drowned in the Font, or entred into the Gates of Death, when he entred into the Gates of the Church; it had been better for him, if he had been branded with an hot Iron in his Forehead, or ſcalding Oil had been poured upon his Face, when it was waſhed with Water in the Name of Chriſt. The Flames of Hell ſhall eternally burn and conſume, without any Conſumption, that filleth thy Soul, whoſe dirt the Waters of Baptiſm, and the Fires of the Holy Ghoſt could not fetch out, and ſcour away. And if any complain of their Weakneſs,

Uſe III.

Thirdly, Here is matter of Comfort to us. We are in a Covenant of Grace, there is a Redemption for us if we have a mind to be delivered; we have aſſurance of the aſſiſtance of the Holy Ghoſt; and if we be ſincerely watchful and diligent, he will not, becauſe of our Failings, take away his Holy Spirit from us. Through the Spirit of Chriſt we ſhall be able to do valiantly, nothing ſhall be too hard to overcome, but we ſhall tread all our Enemies under our feet.

* Rev. 21. 8.

Let

Let us march out therefore as the Soldiers of Christ, carrying his Cross in our Banners; let us profess, and declare that we are crucified to the World, that we are buried with Christ in Baptism, and reckon our selves to be dead indeed unto Sin, Rom. *6. But alive unto God, through Jesus Christ our Lord. Let not Sin therefore reign in your mortal Bodies, that you should obey it in the Lusts thereof; neither yield ye your Members as Instruments of Unrighteousness unto Sin, but yield your selves unto God, as those that are alive from the dead, and your Members as Instruments of Righteousness unto God. For Sin shall not have Dominion over you, for you are not under the Law, but under Grace.* It is a shame now to be overcome, when you serve under such a Captain, and have Heaven on your side, and have received the Promise of the Holy Ghost. Is there no Power in the Spirit of God? Or is not God as good as his Word? Will not he give us what he hath promised, to make us vanquish all his Enemies? O do not speak such evil things of God by doing any Evil. Do not disgrace your Profession, nor bring a dishonour upon the Lord, by letting every Temptation use you at its pleasure. Do not suffer every Lust to foil and worst you, as if you were *Turks* and *Infidels*, and had none of the mark or badge of God upon you, and as if your Baptism was of no more avail to you, than the washing of your Hands. But first resolve that all these Lusts of the Flesh must be overcome; and then conclude, that they may.

Per-

Perſuade your ſelves that God is with you, and that he hath appointed no ineffectual Rites, no bare Shadows, no beggarly Ceremonies, and cold Formalities in the Religion of Chriſt; but that if you uſe your diligence, and pray continually, you ſhall find the Holy Ghoſt to accompany you, and that you are born again, not of Water only, but of the Spirit, and ſhall finally inherit eternal Life.

Uſe IV.

That you may receive greater ſupplies of the Spirit promiſed, and be more engaged to your Duty, labour fully to underſtand your Vow and Covenant, and then come and openly own it, profeſſing you will be faithful to it, that ſo you may be admitted to nearer familiarity with God. Let me prevail with all young Perſons, who are yet in the Gate of the Church, and have proceeded no further than to be baptized in their Infancy, and perhaps to be catechized in the Principles of Religion, to ſpend a few Thoughts upon this which I propound. For though outward Baptiſm, which is the viſible Sign and Seal of the Covenant, is not to be renewed; * yet the anſwer of a good Conſcience, wherein the inward Baptiſm does conſiſt, may, and ought to be reiterated by a perſonal Reſumption and Ratification of that Vow which was made for us in our Infant Years. And no Man is to be repured a compleat Member of the Church, until he do

* 1 Pet. 3. 21.

own

own his Engagements, and openly profeſs that he will ſtand to the Conditions of the Covenant, and be a Diſciple of Chriſt. If Baptiſm did at firſt admit us into the Enjoyment of many Privileges, ſurely we ſhall receive more of the Bleſſings of it, when we do ſeriouſly reflect upon it, and engage our Hearts by our own free Conſent to God; becauſe then we begin more ſolemnly to perform the Conditions that God requireth of us. When I firſt entred upon a Charge of Souls, I could think of no Courſe ſo antiently atteſted unto, ſo reaſonable in it ſelf, and ſo likely to be effectual for Men's good, ſo free likewiſe from the juſt Exceptions of any Party, as to propoſe this to my People; That all thoſe who had not yet communicated, ſhould freely and heartily profeſs to be ſincere and conſtant in their Baptiſmal Covenant, and declare themſelves Enemies to the Devil, the World and the Fleſh. And I will take occaſion here to profeſs, that I am heartily glad that Mr. *Hanmer* hath propoſed this; and Mr. *Baxter* ſo earneſtly preſſed it upon the whole Nation: after whoſe Pious and Learned Endeavours, let me contribute my little Mite to the urging thoſe, into whoſe hands this ſmall Treatiſe ſhall come, that they would not refuſe it.

This Chriſtian Duty hath long paſſed under the name of *Confirmation*; which is a word full, and ſignificant of the thing that I would expreſs, and conſiſts of two Parts. Firſt, That a Perſon do undertake in his own name every part of the Vow

Vow made by others for him in Baptism, and so personally consent unto Christ to be wholly his, according to that Agreement. And so it is an act of *Confirmation* on our part; because we do hereby further ratify and establish that Contract which is between God and us, and by confessing of it to be valid and good, bind our selves faster still to him, whose we were before. The second part of it is, A receiving of God's Blessing and Grace by the Hands and holy Prayers of him that ministers, to strengthen us to perform our Engagement, and make good our Word and Faith which we have plighted unto God; which many have taken to be the meaning of that place * *Heb.* 6. 4. Where after Baptism, follows laying on of Hands, which the *Jews* used in their Blessings.

And so it is an *Act of Confirmation* of the Person on the part of God, who confers a new Grace to strengthen, and confirm in him these holy Principles, and that good Resolution, of which he hath made a faithful Profession, and to enable him to keep and persist in it. As in Baptism, the Holy Ghost was conveyed as a Sanctifier, so herein as a Comforter and Strengthner, now that the Person is entring upon a great Contest and Conflict with himself, the World, and Principalites, and Powers, and spiritual

* Besides sundry of the Antients, *Calvin*, *Beza*, *Piscator*, *Hunnius Illyricus*, *Possanus*, *Grynæus* do so expound it. See also *Hyperius* and *Bulling. in loc.* who wish for the restoring of it in those Churches from which it had been banished.

Wicked-

Wickednesses in high Places. The necessity of this is not now in this Age of the World, as a new thing to be learned; there never could be a well constituted Church without it, nor can we tell that Men are not Heathens, and have not revoked their word, unless they will tell us they understand what they then did, and will not stir from it. But if it be visible, Souls are not like in any great numbers to be saved without some such Course, (so many attending upon Sermons many Years that understand little or nothing) it will not be disputed by sober Men whether it be necessary or no; and for Proof of this, I refer to the better Works of others, thinking it sufficient for me to persuade, what abler Men do prove. Let me only produce the Testimony of a very Great and Learned * Person lately in this Church (and add it to the words of the Reverend and Learned Doctor *Hammond*, which you find in the end of Mr. *Baxter*'s Book) *For all such as have been baptized in their Infancy, the personal Resumption and Ratification of that Vow which their Fathers and Mothers in God did make for them at the sacred Laver, is to be exacted of them* Ore tenus, *in some publick Congregation, before they can lawfully be admitted to be publick Communicants of Christ's Body and Blood.* And though he can find no default in the Doctrine, or Laws of our Church, yet (he saith) he dare

* Dr. *Jackson*, *l.* 10. upon the Creed, *Cap.* 50. to which add the words of another more antient, annexed at the end of this Treatise; and because of its length, not here inserted.

not

not avouch so much for justifying the Men, to whom the Execution of those Laws is commended, whether they be of lower, of higher, or of the highest Rank. It having been scarce in his Observation, that any Presentments were made in Visitation, *of the Parents*, for not bringing Persons to; *or of Ministers*, for not preparing them for Confirmation; much less against *Diocesans* themselves, for not executing their Office in this *great Service* of the Church. And he concludes in these remarkable Words; *Whether the solemn Baptizing of all Infants, which are the Children of presumed Christian Parents throughout this Kingdom, without solemn Astipulation, that they shall at Years of Discretion personally ratify their Vow in Baptism in publick, in such manner as the Church requires, be not rather more lawful, or tolerable, than expedient, I leave with all Submission to the Consideration of higher Powers.* And he blesses God that he was in a convenient Age, in a happy time and place, presented to ratify his Vow made for him by his Sureties, *&c.* which sure he would not have done, if he had not found it very beneficial unto his spiritual Good and Welfare.

The same Author hath these words in a Treatise published in his Life-time; * *He that sets his Hand unto the Sacred Plough, should first begin to sound the depth of that Rule*, What it is to deny our selves, and forsake all we have; *for in this furrow must the Seed of Life be sown. Here Novices*

* Treatise of Faith, *Sect.* 3. *Chap.* 22. *Paragr.* 5.

in

in Religion begin to balk, and no wonder, seeing so few are called to any strict personal account of that which others have undertaken for them at their first Admission into the Bed-roll of Christians. But if that treble Vow * *were distinctly and fully unfolded unto us, as soon as we had any knowledge of Good and Evil; and all the several Branches of God's Covenant, with as great Care and Solemnity inculcated, as* Moses *commanded the Law should be to the* Israelites *Children: And lastly, The Vow it self confirmed and ratified by our personal Protestation in the sight of the Congregation; the fear as well of God, as of shame before Men, in whose Presence we made this Profession, would bind many of us to more Christian Behaviour, than the best of us, as the World goes, dare make shew of; as also restrain us from many deadly Enormities, which now admonished of, we will not account any Sins. Thus prepared to receive it, it would be over-much Infidelity to distrust the plentiful infusion of inherent sanctifying Grace at our Solemnities of Confirmation; were these first sanctified with publick Prayers, or performed with such Christian Care and Diligence as they ought. A Religious Duty in the Christian Church, which it were to be wished might be performed more often, more solemnly, and more religiously than it useth to be.*

† And indeed who sees not that great Benefits would hence flow, both to particular Persons,

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* Which was made in Baptism. annexed at the end of this Treatise.

† See the Testimony

and

and to the Church of God? It would be a means to make Men more knowing in the Things of their Salvation; to tye them more strictly to mind the Affairs of their Souls; to work in them a deeper sense of the great Business of being a Christian. It would make Men more afraid to commit a sin against which they had so solemnly and publickly protested. It would bring Religion to be a thing creditable, and more in fashion than it is, when Men did so openly appear for it, and engage themselves unto it. It is at once acceptable to God, and safe to our selves; and so will be accompanied with his Grace, and in its own Nature cut off many Inticements of the World. It will bid us stand upon our Reputation in the pursuit of Religion, and not run the hazard of being perjured Persons. Wicked Men will not have the Confidence to ask us to sin, when we have so publickly disown'd them. You complain of evil Company, of Friends and Acquaintance that engage you; do but let them know that you intend to be Religious, and they will let you alone. The Philosophers openly professed a severe and unusual Life, that all Men might let them live Philosophically, and not be a disturbance unto them. Let but us do so, and be professedly Religious, and solemnly tell all Men that we mean to keep our Vows; and they will have the less boldness for to trouble us. Our Work is half done when we are heartily resolved; and more than half, when we profess these Resolutions. It will bring

us to Man's Estate, that we may feed at the Table of the Lord, whereby we may increase in Strength, and have more near Communion with the Father, Son and Holy Ghost. I will not say, that till this be done, Men are Members of the Church imperfectly; yet I must needs think, that they are but imperfect Members, they are but Babes and Infants in Christ, and not to be admitted (in the Judgment of all Ages) to taste of the meat of Men, till they shew themselves to be Men, by speaking for themselves. In short, it will be a great security and defence against Temptations, and we shall recoil upon our selves, when we are assaulted, saying, How shall we do this Wickedness, and break our Vows, and scandalize the Church, and bring the Guilt of Perjury upon our own Souls?

It is observed by *Jos. de Vosin*, out of the Author of the Book *Ikkarim*, that the Elevation of the Hands of the Priest in the old Law at the Blessing of the People was Imposition of Hands; and this Blessing the Author of *Tzeror Hammor*, calls it the *Weapons and Armour of* Israel, the Artillery (as it were) and the Bulwarks of his People. I will assure you, that this solemn Engagement, together with God's Grace and Blessing that will descend upon you, will be your great Guard and Defence, your Sword and Buckler to bear off Temptations that are apt to assault your younger Years before you have had experience of the World's Vanity. Therefore he that would not be without a Shield in the midst

midſt of fiery Darts; he that would not be weak and feeble among ſtrong Enemies, that would not be a Prey to the Devil and the World, let him come, and put himſelf under the Wings of the Divine Majeſty, by his own actual Conſent, let him give himſelf up into the Hands of God, to be kept by his Power through Faith unto Salvation.

There is nothing can hinder any Man from embracing this Motion, but that which will hinder Men from being thorow Chriſtians, and living godly in Chriſt Jeſus: And we may be confident that none are fit to receive the Sacrament of Chriſt's Body and Blood, that are not willing to ſubmit unto it. For he that hungers after the ſweeter taſtes of Chriſt's Love, that deſires to unite his Heart more cloſely to him, and to engage himſelf more firmly in the Covenant of God by receiving the Remembrances of his Love, will not refuſe to do that in word, which he intends to do in deed. If he really mean to be a Practiſer of Chriſt's Religion, and do teſtify to the World, that the Deeds thereof are evil, and contradict their manners in his Converſation, then he will not ſtick to condemn them in his Words, and renounce them ſolemnly by his Mouth, which is the far eaſier matter.

Will any Man be aſhamed to make ſuch a Profeſſion, and to tread in the way of Chriſt's Church, becauſe it hath been of late diſuſed, or turned into another Thing? Why ſhouldſt thou bluſh to own Holineſs? To ſay before Chriſt's

Church, Thou art resolved to lead a Christian Life, and renounce the Devil and all the ways of Wickedness? Why shouldst thou be asham'd of thy Religion, as tho it were fit to be professed only in a private Corner where none should hear thee? Why should it be accounted a strange thing to profess Love to God? It is an Honour and Glory to us, that we may be Christians, and so we should esteem it. We should be glad, if we can do our Saviour so much Honour as to confess him openly before Men, that so he may confess us before all his Holy Angels. We may be confident, that we shall never in a time of Persecution confess him (of which these places in the * Note speak) if we cannot be perswaded to do it among the Children of Peace. Will any one be ashamed that it should be told by the Minister, that such an one declared himself a Christian, and hath to me avowed his Religion, and solemnly said, that he will by the Grace of God make good his Baptismal Promise? Will any one be loth it should be publickly said, that he means to live as a Christian? Why then should he not say so himself? Suppose you were not yet baptized, or had lived in the first times, and heard Christ preached; would you be unwilling to come, and profess that you renounced the Devil, the World, and their Lusts? Shall none own the Religion of Christ publickly, but Infants that cannot understand it? The more we

* Mat. 12. 22. Mark 8. 38. Rom. 10. 8, 9, 10.

know,

know, shall we be the more loth to declare our liking of his Ways? Are you unwilling to represent the Child's Person, and profess publickly for it in the Congregation? Why should you not do that for your selves which you are willing to do for others? Cannot he that comes in the name of a Child, and saith, *I believe*, &c. *I renounce*, &c. come, and do the same in his own Name? I do really think, that they that are unwilling to undertake Christ's Profession by an open Promise, would not be baptized if it had not been done in their Infant Years; they would remain rather Heathens and Infidels, than be received into the Church of God: for upon no lower Conditions than these are, could they ever have been admitted to any Christian Privileges. Unless therefore you will shew your selves to want all Understanding, and not fit to be treated as Men of common Reason, put not away from you so many Intreaties. If you think your Baptism to be worth your owning, if you would not really be without it, but betake your selves to be the better for it, renew solemnly that League and Promise with God, and do not persuade your selves and others, that you prize the Baptism, while you are unwilling unto this; for if that were not done, you would certainly omit it as a needless Ceremony, as well as this which always accompanied it in the Church of Christ. Seeing * nothing can reasonably be thought to make

* *Vid. Anton. de Dom. de Repub. Eccles.*

you unwilling, but a lothneſs to be good, and engage to live well; do not by refuſing, caſt an Aſperſion upon your ſelves of having renounced Chriſt, and ſecretly entred into a Confederacy with the Devil to deſtroy his Kingdom, and trample under foot his Blood as an unholy Thing.

When this Confirmation was lookt upon by the multitude as a means only to receive ſomething from God, but not as laying any Obligation upon Men; it was a wonder (I ſhould have ſaid no wonder) to ſee what Flocks and Herds of People came unto it. In Queen *Mary*'s Days, (as *Saunders* tells us) when this Cuſtom by a Provincial * Decree of *Cardinal Poole*'s, was renewed after long neglect, the People were ſo zealous to receive the Biſhop's Bleſſing, (which was all they went for) that in ſome places the Church could not contain the People that reſorted to him, and he was fain to confirm in the Churchyard, and to be defended by armed Men from the preſs of the Multitude.

Why ſhould not Men come now in as great Crowds, when another Renewal in a more ſolemn manner is propoſed? Why ſhould not the young People aſſemble themſelves together, and ſay, *Come let us go to the Houſe of the Lord, let us own Chriſt to be our Lord and Saviour?* but only becauſe Men are loth to be engaged to fear God, and do love a Chriſt of their own making,

* *De Schiſm.* There were Decrees long before to inforce it, as that of ABp *Peckham*, *An.* 1271. wherein he calls the diſuſe of it, *Damnable Negligence.*

that

that shall do all for them, and require them to do no nothing for him? If God will have Men as they are, they can be content to afford him their Company; but if he expect any amendment, they desire to be excused from making him any promise of it, and hope that they shall find him so kind in the Conclusion, as not to exact it. May not he be well satisfied without any Bond from us, when (in Mens account) he will never demand the Debt? Why should we pass our word for that which will never be required; seeing God can bear with Mens Rebellions, why should his Ministers be so rigid, as to exact an Oath of Allegiance? These are the thoughts of Mens Hearts, that God will cross all Scores at the last, and then to what purpose is it to make any such serious Engagements? If we had a Window into Mens Breasts, we should see this Principle engraven on their Hearts, *That all the Gospel is Promises, and all their Work is to believe them to be true*; and so there need not so much be done, as to make an open Profession of this Belief.

If Popery should again prevail in *England*, and such a Decree should be again revived, what would these Men do? Would they be so backward as now they are to present themselves before the Congregation of God? It is most likely that Fear or Fancy might make those Men receive their Ointment in the Fore-head, and Box on the Ear, (as the manner is in their Confirmation) who now will not for the Love of God profess they hate Sin, and intend to lead a Holy

Life. So constantly it falls out, that what hath difficulty in it, is refused; and all that requires our serious Attention, upon some account or other is rejected, and Men would go to Heaven they know not how, and be saved from Hell, but not from their Sin. Yea, some are so ignorant, as to call this a *Popish Ceremony*, when it is very plain, that if it were, they would not speak against it. If only their Children were to be blessed that understand nothing, we might easily persuade them to send them, whenas they will rather themselves remain Children, than make any solemn Covenant with God by their own Mouths. If a Character (as they speak) was to be impressed, and the benefit to arise *ex opere operato* out of the mere doing of the Work, they would willingly be so sealed for Heaven; but if they must set their own Seal to any Engagements, they withdraw their Hands, and will presume upon some other way of Conveyance, and making over God's great Blessings to them. If they can be saved by sprinkling Water on their Face, and the Woman can carry them in her Arms to Heaven, as she doth to the Font; they are content, it costs them no Trouble at all. But if it were to do again, if it must cost them Repentance, a Holy Life, and a hearty Profession of it, they would scorn that Baptism wherein they now trust so much; and they would rather venture to be as they were born, than be washed from their Pollutions on such Conditions. O that Men would take these Things at least so far into their

their Thoughts, as to paſs a ſerious Judgment upon them, whether they be true or falſe! Do not read theſe Lines without a little pauſe. And then go on, and conſider with thy ſelf, how unlikely it is, that they, who even break their Brains with Study to do Men good, and ſigh till their Heart ake after Mens Salvation, ſhould be the greateſt Enemies of Men, the Troublers of their Peace, and that love to perſuade them needleſs or indifferent Things, that may as well be left undone.

Let ſome honeſt Heathens (for a Concluſion) be admitted to plead the cauſe of this Truth, and perhaps they may make thoſe Faces bluſh who look on theſe Lines, but are loth to ſhew themſelves in any publick Preſence to profeſs their Religion. When the *Perſian* Youths were out of their Minority, and came to Mens Eſtate, they gave them an Oath which they ſolemnly took in this Form, * *I ſwear that I will deſpiſe all filthy Lucre, bodily Pleaſures, and vain Glory; that I will rather be emulous of Vertue, and worſhip God, reverence my Parents, ſpeaking Truth, and doing Good; neither will I ever wittingly and willingly violate any of theſe Things.* Sure theſe old Heathens would not have refuſed to do what is now deſired, had they embraced our Religion, who thus amply proteſted, and took their Oath that they would be Good.

Julius Pollux likewiſe relates the like Cuſtom among the *Greeks* in the Commonwealth of

* *Iſidor. Peleuſ. l.* 4. *Epiſt.* 198.

Athens.

Athens. * When their young Men were twenty Years of Age, their Names were inſcribed in the City-Rolls, and they ſwore in the open Air, (as if they would have all the World to hear them) *I will never diſgrace my Arms, nor forſake my Fellow-Soldier in his danger; I will fight both alone, and with others for God and my* † *Country; I will ſail to any Region of the World whither I am commanded, and will neither diſturb, nor betray my Country; obſerve the perpetual Solemnities, and obey the received Cuſtoms, and all that ſhall be hereafter made; I will defend, and ever have in reverence the Religion in which I was born:* Ἵστορες θεοὶ τάδων, *The Gods are Witneſſes of theſe Things.* Will not you Chriſtians then promiſe thus much to your Lord, now that you are of Age, to fight againſt all his Enemies, to be true to God, and to him, and that you will never diſhonour your Profeſſion, nor forſake the Communion of Saints, nor deny him any Service that he commands, nor neglect the Solemnities that he hath appointed? Then may the *Perſians* and *Athenians* riſe up in Judgment againſt you, and condemn you.

Do Men refuſe the Oath of Allegiance to their Prince, whoſe natural Subjects they are, and under whoſe Protection they have been born and bred? Would you deny to acknowledge in open Court an Inſtrument of your Act and Deed,

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* *L.* 8. c. 9. and likewiſe *Stobæi Ser.* 41. *& Ulpian. in Demoſt.* Ὄμνυον ἐν ἀλσεσιν, ἃ καλαισχυνῶ τὰ ὅπλα, &c. † Ιερὰ πάτρια.

which

which was ſigned in your Name in Infancy, and conveys great Benefits unto you? Let the King of Heaven then have ſo much right done him. Let your own Souls be the greateſt part of your Care; and let it not be ſaid, That a rational Creature will do that for an Acre of Land, which he will not do to obtain Heaven, and all the Territories above. What Joy would it cauſe in Heaven and Earth to ſee Men coming to deſire Communion on theſe Conditions, to behold Men crowding into the Kingdom of Heaven, as they do into the Church, and longing after the Food of the Faithful, as they do for Meat and Drink? Rejoice, I beſeech you, the Heart of God, refreſh the Souls of his Servants, and add to the ſweetneſs of the Table of the Lord, by letting us have more good Company at ſo joyful a Feaſt. But if all Intreaties cannot prevail,

I think the *Higher Powers* had beſt enact a Law, *That none ſhall be married, till they be inſtructed and confirmed, and that will do it.* For thoſe that care not whether they receive the Sacrament of Chriſt's Body and Blood, or no, will not live without this Sacrament, (as in a large ſenſe it may be called,) tho they underſtand the Ends and Duties of it no more than of the other. And this muſt be acknowledged to have been a great cauſe of our Diſorders, that Men enter into theſe Relations before they know the Duties of them; and beget, and bring forth Children, before they ceaſe to be Children themſelves, or know how to bring them

them up as they ſhould. Therefore our Reformers, it is plain, intended Men ſhould not marry, before they were well catechized, and had taken their Baptiſmal Vow upon themſelves; knowing, that thoſe were unfit to make a Covenant with each other, who knew not the Covenant of their God. For they preſcribe in the laſt Rubrick of the Office of Matrimony, That the Perſons new married, muſt that Day receive the Communion; and in the laſt Rubrick about Confirmation, ſay in expreſs Words, *That none ſhall be admitted to the Holy Communion until ſuch time as they can ſay the Catechiſm, and be confirmed.* Let me ſpeak to the very Senſes of vulgar People. Do you not remember the Font ſtood at the lower end of the Church, and the Communion-Table at the higher? Could you come from the one to the other, but by the Pulpit which ſtands in the middle between both? This teaches you, (if you will learn) that you are only entred into the Church, and are but in the beginnings of Religion by Baptiſm, and that you muſt advance higher by being inſtructed and taught in the Faith of Chriſt, and can no otherwiſe be admitted from the lower to the higheſt Forms of Chriſtians. Come therefore, and be inſtructed, and then profeſs you like this Doctrine, and will be obedient to it; ſo ſhall you come to be Men in Chriſt, and taſte of all his Dainties, and be ſatisfied with the fat things of his Houſe. * If all will not be granted that is here requeſted, yet do not deny all; but at leaſt profeſs to the Miniſter your hearty Repentance, and your Belief in Chriſt, and the willingneſs to ſubmit unto him, and to be ſaved by him, that he may declare it to all others: And really ſhew that you are come to an adult Eſtate, by putting away childiſh Things, and living the Life of Men. A Child (as one ſaith) look-

* *Quod totum ſciri non poteſt, ne omittatur totum; ſiquidem ſcientia turpis melior eſt ignorantia totius.*

eth

eth only to Things preſent, a Man looketh to Things to come: A Child attends only to Paſtime and Pleaſure, a Man hath alſo profit in his Conſideration. A Child is ready to ſell his Inheritance for a trifle or bauble, of which a Man maketh greater account. His Carriage and Behaviour likewiſe diſtinguiſheth him, and ſo doth his Confidence againſt vulgar Bugbears and Affrightments.

If therefore after you are confirmed, you find your ſelves to think leſs of things preſent, and more of things to come; leſs of this World, and more of the eternal Reward of Godlineſs, and everlaſting Puniſhment of Sin: if you ſcorn to ſell your Heavenly Inheritance for the trifles of this World that preſent themſelves unto you: if you be more attentive to your ſpiritual profit in Knowledge and Mortification, and not only taken with the Sweetneſſes and Raviſhment of Religion; if your Converſation towards God and the World be more ſerious, grave and diſcreet, and you are not ſo eaſily amazed with the Fears of Sufferings and Difficulties in your Chriſtian Courſe: it is a ſign that you have not received the Grace of God in vain, and the Lord will deliver you from every evil Work, and preſerve you to his everlaſting Kingdom. Faithful is he that calleth you, who alſo will do it.

Uſe V.

Laſtly, Let me beſeech all the People of God to live in Love and Peace together. Let us not quarrel about every little Thing, nor make every petty Difference a cauſe of Trouble and Contention. For as the Apoſtle ſaith, 1 Cor. 12. 13. *By one Spirit we are all baptized into one Body.* We are all by this made of the ſame Corporation, and taken by Baptiſm into the ſame Brotherhood, and therefore ſhould not make them the Waters of Strife, and ſo provoke the Lord to Anger againſt us. We are not baptized into this or that particular Opinion, nor received into a particular Church,

Church, but into the Belief of the Gospel, and into the Church of God in general, and therefore should love all the Disciples and Followers of our Lord, and embrace all of every Persuasion that live godlily in Christ Jesus. You were not baptized (saith the Apostle) into the name of *Paul*; therefore do not say, I am of *Paul*, I adhere to this Man, or that: for whosoever did baptize you, it was not into the particular Love of him and his Opinions, but into the Communion of the whole Church of Christ, who hold the Catholick Faith. Though an *Heretick* in antient Times had baptized any Man, yet did not the Christians therefore baptize him over again when he left those Mens Company; because being baptized into the Name of the Father, Son and Holy Ghost, he was not received into the Profession of their particular Opinions, but of the Truth of Christ universally believed by all good Christians.

And therefore let us live with them all as our Confederates, as those that are tied together in the same Bonds, and united in the same Covenant, and engaged in the same Cause against the common Enemies, the Devil, the World, and the Flesh; and let us never give these Enemies so much cause to rejoice, as an unhandsome word against any sincere Christian might administer. But let us endeavour to keep the Unity of the Spirit in the Bond of Peace; for as the Apostle speaks, * *There is one Lord, one Faith, one Baptism, one God and Father of All, who is above all, and through all, and in you all:*

Ὧ ἡ δόξα εἰς τοὺς αἰῶνας.

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* Ephesians 4. 3, 4, 5.

APPENDIX.

THE late King *Charles* was confirmed on *Easter-Monday*, * 1613. (which was the thirteenth Year of his Age) after *a long and ſtrict Examination* by the Archbiſhop of *Canterbury*, and the Biſhop of *Bath* and *Wells*; as Dr. *George Hackwel*, Ear-witneſs of the Satisfaction he gave, aſſures; who in a little Tractate, he upon that occaſion wrote on this Subject, to juſtify the antient and good Practice of this Sacramental Rite, (as *Bucer* calls it) thus ſpeaks.

† *Confirmation is an antient Eccleſiaſtical Cuſtom of the Church, uſed after Baptiſm, conſiſting in Examination and Impoſition of Hands, with effectual Prayer for the Illumination of God's moſt Holy Spirit, to confirm and perfect that which the Grace of the ſame Spirit hath already begun in Baptiſm.*

The Benefits of this Confirmation are divers; whereof the firſt is, That Men expecting Examination and Trial from their Spiritual Fathers, they might more willingly acquaint, and carefully ſeaſon themſelves with the Grounds of Chriſtian Religion, before Malice and corrupt Examples depraved their Minds, &c.

Secondly, It ſerves, that when they come to years of Diſcretion, they ſhould publickly make Confeſſion of that Faith themſelves, which others had promiſed for them in Baptiſm, to the diſcharge of their Sureties, and the good Examples of others.

Thirdly, That by ſuch Confeſſion, they might make Profeſſion of Difference from all Jews, Turks *and* In-

* In the Chappel at *White-Hall.* † Cap. 1.

fidels,

fidels *out of the Church*; Hereticks, Schiſmaticks, *and Profane Perſons in the Church.*

Fourthly, That then eſpecially when they firſt come to the uſe of Reaſon, beginning to fall into ſundry kinds of Sin, and being leſs able to reſiſt, for want of Experience, by Impoſition of Hands and Prayer, they might receive ſtrength and defence againſt the Temptations of the World, the Fleſh, and the Devil.

Fifthly, That the Prelates and chief Guides of God's Family, to whom the Cure of Souls belongeth, finding upon due Examination, ſome part of their own heavy Burden diſcharged, might from thence reap Comfort in beholding thoſe fair Foundations already laid, and glorify God, whoſe Praiſe they found in the Mouths of Infants.

This kind of Confirmation (were there no Authority to countenance it) is in my Judgment ſo uſeful in the Church of God, that upon good Reaſon it might be entertained among Chriſtians: But for further Confirmation of it, we are encompaſſed with a Cloud of Witneſſes, and that ſo plentifully out of all Antiquity, as it might ſeem a kind of Ambition, or loſt Labour to quote their Names. Wherefore I will only alledge the ſoundeſt of thoſe, who ſince the Reformation of Religion, and clearer Light of the Goſpel, in their ſeveral Writings have approved, and highly commended this antient Cuſtom. And bringing in Bucer, Melanchthon, Zuinglius, Chemnitius, *and others to ſpeak to this Truth, he cites Mr.* Calvin *among the reſt in theſe words; John* Calvin* in his fourth Book of *Inſtitutions*, in the *Upſhot* of the Chapter of *Confirmation*, not only commended the antient uſe of it, but the abuſe being removed, heartily wiſheth it reſtored. *And becauſe his Authority is (not without deſert) of great weight, I will ſet down his Words as I find them.*

Would to God (ſaith he) we retained that Cuſtom which I have already declared to have been in uſe a-

* Cap. 9. Paragr. 13.

mong

mong the Antients, before that abortive Vizard of a Sacrament was put upon it. *And a little after:* If this part of Diſcipline were now-a-days in force, the ſlackneſs of many Parents would be much quickned, who paſs over the Inſtitution (or Inſtruction) of their Children, as a buſineſs nothing pertaining to them; which then without ſome publick Diſgrace they could not omit. Beſides, there would be leſs Ignorance, and more Concord in Articles of Faith among Chriſtian People; neither would they ſo eaſily be carried away with new and ſtrange Opinions.

Thus far Dr. *Hackwell*, who might have added the words of the great *ERASMUS*, who is as ſound in this point, as any of thoſe whoſe Teſtimonies he hath alledged; and was the firſt, I think, in theſe later Ages that earneſtly recommended and preſſed ſuch a Confirmation of the Baptiſmal Vow as the *Church of England* uſes. His words are theſe, in his larger Preface to his *Annotations* on the New Teſtament.

The Reaſon we have ſuch multitudes of Chriſtians ſo rude, that they underſtand not much more of Chriſtian Wiſdom, than they who are perfect Strangers to the Chriſtian Profeſſion, is to be imputed, I think, in great part to the Prieſts. But I ſee a way, I imagine, whereby we may have People leſs unfit to read the Holy Books; which is, if there be a Summary of Faith and Chriſtian Doctrine every Year propounded to Chriſtian People, with a perſpicuous Brevity, and a learned Simplicity. And leſt any thing ſhould be corrupted by the fault of the Preacher; I would have a Book made by learned and upright Men, which ſhould be recited to the multitude by the mouth of the Prieſt. And I deſire it may not be drawn out of human Puddles, but out of the Goſpel-Fountain, the Apoſtolical Epiſtles, and the Creed: Which, whether it be the Apoſtles or no, I know not; but certain it is, it carries in it the Apoſtolical Majeſty and Purity. This I conceive may be done, not unſeaſonably in the Eaſter Holy-Days.

Which will be far better, than by filly and sometimes obscene Jests, to excite the poor People to Laughter: Which Custom I cannot tell what Fiend brought into the Church. For though the People are to be kept in Obedience by some Pleasure, and sometime to be excited to it; yet by such ludicrous ways to provoke Laughter, is fit for Buffoons, not for Divines.

And this moreover seems to me of no small Force to so good an End, if Children that are baptized, when they are grown up to ripeness, be commanded to be present at such Sermons; in which they may hear plainly and clearly declared what their Baptismal Profession contains in it: and if after this, they be diligently examined by some good Men, Whether they sufficiently understand and remember those things which the Priest taught them? If they do; let them be ask'd then, Whether they approve of that and ratify it, which their Godfathers and Godmothers professed in their Name, when they were baptized? If they answer, that they do ratify it, then let that Profession be publickly renewed in the sight of their Equals all gathered together, with such grave, apt, chaste, serious and magnificent Ceremonies, as become that Profession, than which none can be more Holy. For what are human Professions, but certain Images of this most Holy Profession; that is, a calling back of Christianity, too much sunk into the World? Now the Monks know how to commend their Profession to the People with such counterfeit Ceremonies, and act their part so notably, that Tears sometimes burst out of the Spectators Eyes. How much more becoming is it, to do that in this far more religious Profession; wherein we give up our Names not to Men, but unto Christ, and swear not to the Rule of Francis, *or* Bennet, *but to the Rule of the Gospel?*

By this means, Youth may come to understand what Service they owe to their Lord, and what Endeavours they should use to attain true Piety; and the Elder People also will be put in mind, how many ways they have erred

erred and gone astray from their Vows. You shall see now Comedies *acted in some Churches (which I shall not meddle withal) of the* Resurrection *of Christ, of his* Ascension *to Heaven, and of his sending the Holy Ghost. But how magnificent would this Spectacle be, to hear the Voice of so many Youths dedicating themselves to Jesus Christ, and of so many Striplings taking their Oath of Fidelity to him, renouncing the World which lies in wickedness, abjuring and hissing at the Devil, with all his Pomps, Pleasures and Works? To see new Christians carrying their General's Mark in their Forehead? To see a flock of Candidates coming from the sacred Laver? To hear the Voice of the rest of the multitude applauding and wishing well to these young Soldiers of Christ?*

These Things I would have so to be done publickly, that there should be never the less Care used from their very Cradles, to instil into them both privately and publickly the Doctrine of Christ, as much as is possible. And they will be of greater Authority, if these Things be done by the Bishops *themselves, and not by Parish-Priests, or hired Suffragans. And were they done as they ought, I am very much deceived if we should not have Christians something more sincere than now we have.*

But there are two Scruples here arise. One is, that this seems to be a repeating Baptism, which is not lawful. The other is, that there may be danger, lest some hearing the Profession they are to make, should not approve what was done in their Names by their Godfathers and Godmothers. The first of which is easily discussed, if these things be so managed, that they be nothing else but an Instauration or Representation of their former Baptism: which is done every day when we are sprinkled with Holy Water at our entring into the Church. The other hath more difficulty in it. But all Things are to be attempted, lest any one should start back from the first Faith: Which if it cannot be obtain'd, perhaps

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it is beſt not to compel him, but to leave him to himſelf, till he repent; and not to inflict on him any other Puniſhment in the mean time, but deny him the benefit of the Holy Communion and other Sacraments of the Church: But let him neither be excluded from Prayer, nor from Sermon.

And I would have little Books carried about of the Chriſtian Religion, in which that Pure Jeſus *ſhould be lively deſcribed, and as it were painted before their Eyes: not clouded with Jewiſh Ceremonies, or with the Devices and Decrees of Men: finally, not ſour and harſh; but juſt as he is, Friendly, Sweet and Amiable. They that are inſtructed in ſuch Rudiments, will not be altogether unprepared for the reading of the Holy Bible.*

FINIS.